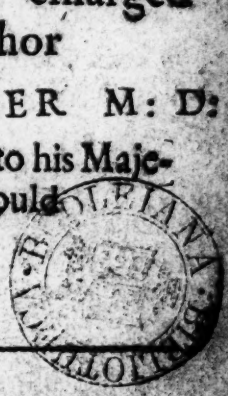
THE BLOOD OF THE GRAPE

Republiſhed and enlarged by the Author

TO: WHITAKER M: D:

Phiſitian in Ordinarie to his Majeſties Houſe-hould



(Printed)

For SAMVEL BROVN.

Cl[illegible]C LIIII.

Gentle Reader.

I Am not ignorant, that there belongeth to Kings from their ſervants both Tribute of duty, and preſents of affection, elce it wil appeare a tacit denial of any grace or bounty received from them; as for the former of theſe (I hope) I ſhal not live to be wanting in my moſt humble duty, and the good pleaſure of his Majeſties imployments; and for the latter (I conceave) the choice of this ſubject might be an oblation much referring to the excellency of his individual perſon. And were the forme as Courtlie as the matter, I could have had the confidence, to crave the Patronage of the Higheſt borne *Prince* of the Chriſtian world, and a Perſon (without flattery) in whom

all greateſt Crownes concentrate, though at preſent as highly beyond all Law of nature, or national example, injured & traterouſly treated: which offereth the cauſe of this my republication, with a further enlargement of my former act, in the yeare 1638. as being ſenſible of a vulgar miſunderſtanding of my intention in the tractation of this ſubject, which was then, and is now, but an addition to our medicinal faculty, & more exactly to declare, how, and after what manner the juce of the Grape may be conducible to humane bodyes, both for Aliment and Medicament: which if thoſe *Lords* and *Commons* that would ſuffer noe perſons of honour and loyalty to make with themſelves the repreſentative body of the whole Kingdome, if thoſe (I ſay) had accepted, it in my owne ſenſe, could not in

ſuch

ſuch a Noaical ſtupefaction, have ſlept out their Eyes of reaſon and ſenſe of honour, as to ſuffer their nakednes to be detected by the moſt common Robbers of the Engliſh Nation, and themſelves impriſoned for the ſame theft. If they ſhal excuſe themſelves, and that ſuch ebriety was not the cauſe, they can not appeare any other then the Tred of Dunghill-Cocks, for no ſpirit of the Game or reaſonable, could ſuffer or conceive, that the ſtoping up the fountaine of honour, could render the rivolets any other then ſtincking Ditches: if otherwiſe ſuch ſtupidity were conveyed in their baſe Principles of nature, 't is then a *Gangrena* in the maſſe of blood, and by noe other ſcope to be cured, but by extirpation and replanting more noble and lively Rootes in their roome; If

any perſon ſhal adjudge this ſharpe Councel to be more *medicall*, then *prudential*, which terme in this age is the perfect Character of a cheating, and treacherous villayne or knave, which formerly obteyned a better ſignification, let them know the conſultor is more *Medical* then *Prudential* & well knowing his faculty to be ſufficiently comprehenſive of all arts and ſciences and Politicks, if either *Ariſtotel* or *Machivel* are eſteemed Pollititians, and ſo ſuch as have been endowed with ſuch perfection of intellect amongſt the Profeſſors of this faculty, the Almighty hath Crowned with a ſpecial title of honour as hath in many ages appeared by the ſtuddys and practiſe of great Kings, and hath ben the fountaine of the whole famely *de Medicis*, ſoe great at this day: nor are there any (except the ſou-

les

les of *Cornelius Agrippa*) ſoe vaine, as to render an undervallue of the faculty, or beſmeere the Purple and Scarlet Robes of the Phiſitian *Cum ſtircore & Vrinâ*; were my ſelfe over zealous, by its ſubject matter I could demonſtrate it for Antiquity to precede the Forme, in that matter, which was by the Almighty after informed, and as ſoone as the ſex was diſtinguiſhed it was *Corpus humanum, vivens & ſanabile*, and inſtantly the ſubject of that part of Phiſick which we call *Diætetical*, as appeareth by their neceſſity in eating of all manner of Aliment in *Paradiſe* by the order of the *Creator* (except the *Tree of Life*) and not only for antiquity, but alſo for its dignity of frame, about which the Almighty ſummoned a Councel, and left moſt juſtly from its owne excellency, to challenge precedence of all

other ſubjects of ſciences and arts (except *Theologie*) which is ſubjected principally in the forme: it is alſo affirmed by the Orator in the 2 *de natura Deorum*, that al Creatures are dedicated to its ſervice: and *Ioſephus* wil create it Lord of al Terreſtrialitie and the cauſe of al ſuch production according to *Plinie*: As for any larger Encomiaſtick I ſhal referr the Reader to *Lactantius*, and leave *Cornelius* with his vanities, to the *prudentials* of theſe times, which would have all knowledge & virtue to conſiſt in ſelfe confidence & ſuch poore Romantique learning as would enforce the antient worthyes both of art and courage to render a ſcornful bluſh to be ſeene amongſt ſuch butterflies, and to ſee ſuch unnatural and prepoſterous motion from perfection, to imperfection, from rationali-

ty,

ty, to meer animality or contradictoriously; much resembling the Dutchy of *Spoleto* in the territory of Narina (which according to *Pliny*) is exceeding dirty in a drought, and as dusty in wett weather, of such sort of strang earth, were these *Don Quixotes* composed; and having nothing to encourage their errant Knighthood but a poore leane *Rozinante*, or som glistering *quoine* of their forefathers monuments which wil not passe currant with any (but weake Capacities) for others that observe their digression from their Fathers virtues, cannot but conceave them better to have been pist out against a *Wind-Mill*, then otherwise produced to the shame of their Genitors. If I shal seeme to much censorious, I shal earnestly desire a just cause of retraction, which would be a Royal

Cordial to all Princes and ſweet Natures, which are perpetually moleſted with ſuch confident and inſolent vermin, which wil ſtop the breath of any perſon that ſhal ſmel of honny (except they cloſe their Lipps & Eares) againſt their entrance; If I have offended in my deſcription of thoſe perſons, it wil be as difficult for me to recant, as for them to repent of their Rebellion, which is correſpondent to witchcraft, of which ſinne repented, I could never meete with an example except (*Manaſſes*) therefore doe conclude their prudence to ſtand upon no other bottome, then the Diabolical attempt of greater Crimes; for although they know and have ſeene the eclipſed beauty of heaven breake through ſuch darknes, to the enlivening of all creatures againe, yet wil be, and are ſtil better enterteyned

with

with ſuch Ægyptian darknes, though meaſured by a ſhort time, as moſt conducible to their black deſignes, conceaving this *bonum preſens* to be preferred before all notions of other Beatitude, or production of right reaſon and noblenesſe of ſoule, which demention, the heathen Poets have rendred a moſt certaine ſymptome of irrecoverable deſtruction, to which I leave them, and til then expect it; what I have writt concerning the ſubſequent ſubject is for the acquaintance of more reaſonable creatures, as neereſt to the nature of the Gods, according to Poetical expreſſions delighted and refreſhed with this *Nectar*. and if in this diſcourſe I cannot mount the capacity of higher and more Gygantick reaſon, I ſhal entreate their aſſiſtance, for the better information of my ſelfe and

the advantage of others, who cannot be better instructed at present by their humble and faithful Servant.

To: Whitaker.

THE BLOOD
Of the
GRAPE

ALthough my intention is principally to explicate the *juce* of the *Grape*, yet I cannot but caſt a Philoſophycal glance upon *Plants* themſelves as they are integraly, or in their parts helpeful or hurtful, preſerving the harmonie of humane nature by their *homogeniality*, or forcing a diſcord by their *heterogeniality*, ſuch therefore as in their integrality ſupport nature in its perpepual flux and reflux amongſt *Plants*, are called in this tongue Pothearbs as *Lettice*, *Cabbidge*, *VVatercreſſes* and ſuch like, ſuch as are the parts of *Plants* are Rootes as *Parſnips*, *Radish*, *Carrootes* and *Turnips*, there are alſo ſome

ſome Plants which are ſpecifically and by their univerſal temper appropiated to particular parts of humane bodys, as *Pœonia*, *Betonica*, *Salvia*, *Verbaſculum*, for the head; *Crocus* and *Meliſſa*, for the heart; *Menta* for the ventricule; *Eupatorium* for the Liver; *Capperes*, for the ſpleene; and *Hirmodactilus* for the joints: There are other Plants alſo as pernitious to the whole body, or ſuch particular parts, as *Hyoſiamus* for the head; *Mezereon* for the liver; *Eruum* for the rheins and bladder; *Aloes*, for the Hamorhoids. There are alſo a third ſort of Plants which are doubtful, and they are more or leſſe helpful to nature, as *Colocynthis*, *Scamonium*, *Senna* and theſe are adjuvants by reaſon of their Cathartique quality in ſeperating and educing corrupt humours from the incorrupt: There are

alſo

alſo Plants more lignous, firme and indiſſoluble, as *Oake*, Apple and Peare-trees, and of this ſort ſome leſſe firme, as the *Vine*, which to deſect into its parts Containing and Contained, ſimilar and diſſimilar, were a fruſtrate labour, becauſe every botomique hath published it more cleare and eleganly then can be expected from my ſelfe. I shal render my Conceptions only of that ſimilar part of the *Vine*, which we cal liquid, and by Philoſophers underſtood *Iuces*, or *Teares* extracted from the Plant: This juce is the liquid part diffuſed in the ſubſtances of the Plants themſelves, which as their Blood conſerveth life in them, which bringeth me to my elect Subject, the *Blood* of the *Grape*, and as it appeareth to be blood, in it is life, 't is from the *Vine*, and that the Plant of life; and if the dif-

difference between this Plant and the Tree of life in Paradiſe were but *magis* and *minus* 't is not ſo improbable as to be rejected by any, for they wilbe both grãted Plants of life, and they very much reſpond in their Nature as wel as Appellation: What the fruit was that ſprang from that in Paridice, is not as yet knowne, or not ſo perfectly underſtood, as that of the *Vine*, the Nature of which is ſo lively as that *Galen* wil affirme it to *augment radical heate*, which is the way to live for ever. *Aſclepiades* the Phiſitian telleth me, that this Blood doth conſent more with the nature of the Gods then any other, and that their Nature is incorrupt is without diſpute: ſecondly he adviſeth the uſe of it to unſound and infirme Conſtitutions, to reduce them to a firme and incorrupt temper, and accor-

Galen: de Cauſſ: Morb: Cap: 4.

ding

ding to the ſenſe of *Galen* to æternity in this world; which cannot by any be underſtood of leſſe then an extreame extention of life, where it is properly or according to exact indication adhibited. how neceſſary then is the Study & perpenſion of this ſubject, as a difficulty to explicate; neceſſary, becauſe our lives are short, and difficult, becauſe Art is long and Experience dangerous; Yet if by this Act I shal be an inſtrument to extend life, and abreviate Art, not only shew the Plant, but teach the uſe, it may prove worth my labour and acceptation of my *inthrauled Country*, whoſe aſſurance shalbe that my beſt reaſon and Philoſophie shal be the guide of my pen: neither *Hippocrates*, nor *Galen*, or any other authority farther then I have digeſted them, and made them my owne reaſon and

and to agree with truth. As for the abreviation of Art, preſervation of Life, and reſtoring the infirme, we shal comprehend in a ſmal Circle, and render in a few words, the ſumme of al Claſſick writers to this purpoſe, as the foureteene bookes of *Galen* his Method of curing and ſix of Health preſerving in theſe few words expreſt (viz.) *Diet & Medicine.*

And by theſe two wayes principally are life and Health extended and reſtored. Quantity, quality and the Mode of application in them obſerved. Quantity as it is *uſque ad vaſa & ad vires ſecundum juſtitiam* rather then the ful capacity of the recipient, becauſe ſuch quantity of aliment muſt be produced into act by the power of Nature, which quantity to the diſtention of the veſſels would pre-

ve

ve burthenſome, if not totally deſtructive. Quality as it correſponds with humane bodys univerſally, or with this, or that individual, the wel ordering of both requireth a juſt Conſideration of the recipient ſubject, as it may be exactly tempered, or valetudinarie; This terme Quantity ofreth me a diſcourſe with *Leſſius* which ſeemeth to prefer a quantity *ad pondus* of Diet, as moſt conducing to the preſervation of health, and extention of Life, as if ſatiation were the usher of diſeaſes and mortality, as a corruptive Cauſe, which I cannot conceive reſonable, nor can he render any Argument *à teſtimonio* but from his owne obſervation; which argument *à particulari* my *Logique* can not approve, nor wil it concurre with the Reaſon of others more reaſonable, to adhibite a ſtrict weight

weight of aliment upon no occaſion or difference of temper or diſtemper to be exceded or leſſened, nor can it be granted by any (except Religious) who wilfully and unreaſonably Chaſtiſe their Bodies to merrit ſome thing beyond al intellect or reaſonable expreſſion, for in a phiſical ſenſe noe artiſt can embrace it otherwiſe then Heretical, if he wil ground his opinion upon the rule of *Hippocrates* and *Gallen*, ſcil: *Contraria contrarijs curantur*, that Diſeaſes are recovered by their contraries as inanition by faſting muſt be recovered by repletion in feeding; and this inanition may be extream or not. & in ſuch condition no ſever pondus or weight can be obſerved for although inanition muſt be replenished, yet it muſt be effected by repetition often of Concoctible aliment, in more or leſſe

quan-

quantity according to the convenient power of the parts recipient, as for the quality of the aliment according to the rule of *ijs nutrimur quibus conſtamus* muſt be *Homogeneal* for the ſupport of univerſal nature as wel as the recovery of each morbid individual and in this poynt the auntients have been obſerved exceeding ſtrict and as they had great reaſon ſoe is the judgment of any Phiſitian moſt ſeene and cenſured by his election of aliment in quality agreable to the temper of body, for although an effect muſt be cured by its contrary, yet the right temper muſt be ſupported by its owne ſimile, as heate by heate and moyſture by moyſture, but whither in degree more or leſſe moyſt or intenſe, is indicated by the natural conſtitution of that body and to be ordered by the Phi-

Phiſitian, but this is a Paradox ot not underſtood by vulgar practicers who argue falſely upon this true ground of *Hyppocrates*, ſo ſuch as accept his *Contraria contrarijs curantur* to be a rule without exception in nourishing as much as curing, as if there were noe difference betweene contrary, and contrary, Rebellion and Loyalty, 't is truth as remedies they muſt be contrary to the affect and thus *Ariſt*: will have a crooked Plant bent as much the other way to ſtraiten it, but if a ſtraite Plant shalbe incurvated there wil be conſequently an organical affect, which wee call *vitiata figura*, ſo alſo if contrarie remedies or qualeties shalbe applyed to an harmonius temper, it wil be a cauſe efficient of diſcord & conflict in natu re or in the fore ſaid temper, therfore it is apparent, that the quali-

ty

ty is more to be obſerved either in meate or Medicine then the quantity (eſpecially of aliment) becauſe natural choice of foode is in noe Creature of health *ultra capacitatem recipientis*, but if any *Leſſian* ſhall diſpute as ſtrictly for temperance according to his meaſure, I muſt ſeverally as a Phiſitian tel them the Worthies of our Art preferreth exceſs before ſuch temperance, for they affirme Canonically that al affects or diſeaſes of plenitude or fulneſſe are more ſafe becauſe more curable then diſeaſes of Emptineſſe, and who doth not apprehend variety of reaſon in this *axiome*, firſt becauſe univerſal evacuation is ſooner effected then repletion; Secondly, becauſe accidents of various formes cannot be avoyded for they are infinite, and the leaſt affliction upon an extenuate and leſſiate body, for de-

defect of excrementitious humours to involue them, giveth a dangerous charge to the radical principles, becauſe both the diſeaſe and medicine having nothing elſe to encounter muſt tyranniſe over enfeebled nature as by its owne impotency not able to reſiſt which Conatus naturæ or endeavor to expel noctious cauſes doth over heate the ſpirits and effect ſuch preternatural heate by its motion from the Center to the Circumference as doth inflame natural heate according to Chriſtophorus a vega and not otherwiſe by the aſcent of putrid fuliginous vapours to the Heart according to vulgar opinion; Contrarily, where there is a ſufficiencie of excrementitious humours to entertaine both the Diſeaſe and Remedy, there are they retained with leſſe oppreſſion and danger

to

to the radical ſpirits, and removed with leſſe offence to the univerſal temper of the perſon ſo labouring, as wil be more Phyloſophically demonſtrated according to this ſubſequent mode. *Albertus*, and many other Philoſophers doe conſtitute in mixt Bodys a two fold Moyſture: one which they nominate *humidum continuans* and from this continuating humidity the Iunction of parts doth proceed, otherwiſe they would be al ſiccity, and conſequently upon any motion diſunited; therefore there is no natural Body void of this Humidity, though never ſo hard or grave, as is dayly demonſtrated by every *Chymical Operator*, every hower extracting oyle out of the hardeſt body; Therefore this Humidity is by Phyſitians nominated *Oleaginoſum humidum* an oyley moiſture, conſiſting of

ayrie and aqueous moyſture.

The other humidity being *humidum quaſi nutriens* is a waterish moiſture in the mixt body, nothing advantagious to the continuation of parts, & becauſe of its tenuity is eaſily reſolved which cannot with ſuch facility be effected upon the *Oleaginous*, becauſe of its craſſitude or thickneſſe, ſoe that were a proportion of excrementitious humours is wanting in a body by reaſon of a ſevere or thin Diet, in that body both diſeaſe, and medicine muſt of neceſſity be more tyrannicall over the fixed moyſture, which is the ligament of life; and for this cauſe all Phiſitians will acknowledge Diſeaſes of fulneſſe admitt of a more ſafe and ſpeedy cure then thoſe of inanition, as diſeaſes alſoe of a cold quality admit of a more ſafe remedy then hot diſtempers, becauſe

cauſe in the application of hot remedies to the former we foment natural heat, and our cold applications to the other, we doe not only debilitate, but very often extinguiſh naturall heàt. But becauſe I intend noe Controverſy, I shal fix my ſelfe upon my proper ſubject, and ſhew how every temper may be preſerved void of all diſtempers, proceeding from the material principles of nature by the uſe of *wine*, and alſo prove it to be an excellent and ſpecifical remedy, in all affects produced by the diſcord of the foreſaid Principles, being peritely applyed according to proper indication, nor shal I be prolix in my tractation of all the parts of this diſcourſe. Curioſity and expectation will proove abhortive, if a taſte of this promiſed *Iuyce* be not ſuddainely preſented, whoſe

nature and excellency hath and doth appeare in our former expreſſions, to be *Encomiaſtick* ſufficient, and ſuch excellent Nectar in the opinion of *Noah*, that he made it is firſt Act of Husbandry after theDeluge toPlant a *vinyard*, before any other fruite or grayne, as is affirmed by ſacred Teſtimony: The reaſon of that act, if I ſhould preſume to render or explicate that Text, without better quallification, I might not without cauſe, from *Theologiſts*, have thrown upon me that ſnuff of *Ne ſutor ultra crepidam*; yet can I not ſoe much inthrall my fancy, or ſuffocate ſuch notions as may be probable though not an abſolute and perfect Demonſtration, as to paſſe by his firſt act after his Reſurrection, or not to take notice of his age, which I find extended twenty yeares beyond the age of

Adam,

Adam, in whom the Principles of nature according to my reaſon & ſenſe should have been moſt pure and durable: Nor can I argue otherwiſe, but that matter ſoe formed muſt be ſubject to dayly decaye by perpetuall motion, therefore how *Noah* after ſoe many Centuries from *Adam* should in age extend twenty yeares longer can make noe impreſſion in my reaſon: (the taſte of this *Nectar* excepted) which is (I conceive) an inferior ſpeties of that *Plant* of *Life* from which *Adam* was excluded, for had it been of equall or the ſame perfection, whereas he lived after his Plantation Three Hundred and fifty yeares (which was a good *Cordiall*) yet he had now been living and eternall in this world, but as a beſt ſecond was proved by his own experience, and by ſix hundred yeares ob-

ſervation, he could not but be ſufficiently taught how to frame reaſonable arguments to ſatisfy both himſelfe and others; and by reducing it into its principles, make a ſenſible diſcoverie of natures miſtery and upon ſuch like experimental obſervation did he plant his *Vinyard*: ſo that by inference the excellency of this ſubject doth appeare more tranſcendent then any other Iuyce either of vegitall or Animal: Therefore it shalbe my next conſideration, to explicate the nature of it, with its difference and uſe, both in reſpect of aliment and Medicament and with its application to every individual, of every age, and temper; therefore that we may act as much as we ſpeake, let us looke upon the quality of *wine* Philoſophically; and at the firſt view we shall diſcover a two fold heat in it,

it, as it iſſueth from a living body (Viz.) an animall and elementary heat, for though *wine* cannot be ſaid to be *animatum*, ſuch as giveth a ſoul or life; yet it may carry with it, and to its ſelfe the Impreſſion of a centrall or implanted heat from a ſoule as may playnely be demonſtrated in other things; as the ſeed of Animals or of plants, have not a ſoule in act according to the Doctrine of *Ariſtotel*; Yet it doth take from a ſoule ſuch a generative power like unto the ſoule, which (*Ariſtotel* ſaith) is nothing elſe, but a vital heat diſtinct from igneous and elementary; ſoe as in the generation of a living Creature the firſt moving is Animal, or the Plant from which the ſeed iſſueth, but the ſeed is the inſtrument which by a power of vitallity receaved from the Plant beget-

teth another beeing like it ſelfe; ſince therefore there is *in ſemine*, a vitall heat diſtinct from elementary, why may we not affirme the ſame of *wine*, which in like manner iſſueth from an animate body; then wil *wine* appeare to have a double heat, or one conflate or moved out of two, and that which is great and intenſe doth not conſiſt of an indiviſible, becauſe it is greater or leſſe according to the variety of ſpecies, and diverſity of ſituation or places; for in thoſe Regions where the ſun effects a ſtronger heat, there grow hotter *wines*, & this heat is not external, but rather naturall and implanted in the *wine* becauſe from the heat of the place, the vital and elementary heat, which conſtituteth the natural heat of the *wine*, doth become more great and intenſe; nor can it be denyed, in *wine* to be a dou-

double moysture according to *Gallen*; who distinguisheth the substance *Vinosa*, from the substance *Aquosa*, the *qualitas vinosa*, being that humidity inherent which doth unite the parts, & the waterish substance, is only that which is contracted from aliment: for soe long as the *Grape* was conjoyned to the *Vine*, there did flow there unto a waterish humour by which it was nourished, and after 't is separated from the *Vine*, doth stil retaine that waterish humour, which as then was not converted, nor assimulated into the substance of *Wine*; nor can it have any further conversion, because the wine is now noe more *animatum*, or able to produce it into Act; and this is that humidity in Wine which is spent or wasted in boyling, the other remayneth which is innate & fixed to the substance of Wine,

and hence it is that the boyling of *wine* doth render it more ſweete; for by the expence of this humidity the juyce returneth to its owne naturall moiſture; And this (I hope) wilbe ſatisfaction concerning the Generall nature of *wine*: which familiarity with humayne nature wil appeare; the nature of all *wines* being either *corroberative* & *nutritive* or *mundificative*, or *apperative*, and theſe are not only teſtifyed by the antient and learned *Phiſitians*; but proved out of their own exiſtence & prime animation; which wilbe hereafter demonſtrated, in our progreſſe; therefore we cannot but take notice of the diſtinction of *wines* by their names and colours. Concerning their difference in names, they are ſo various, as to render them in all their appellations, will rellish more of curioſi-

ty,

ty, then utility: many of them being fantaſtically impoſed by the wanton ſingularity in Merchants of al Nations; but ſoe many as *Philoſophers*, *Phiſitians* and *Poets* have notefied, I ſhall briefly declare and then paſſe to their Colours. In the firſt place let us take notice of the General name *vinum* and ſoe denominated *à vi*, *& vincendo*, from the power and ſtrength of it, according to *Varro*; and I render it *vinum quaſi divinum*, and ſoe the pleaſant *Nectar* of the *Gods*; the antients had many ſorts different in name, as *Fortinum*, newly expreſt from the Grape, *Protopum*, ſuch as fell from the *Vyne* before the Grapes were trodden; Others which take their names from the Region in which they grow; As *Chium*, *Lesbium*, *Falernum*, *Cacubum*, *Surrentinum*, *Calenum*, *Signinum*, *Tarraconenſe*, *Spoletinum*, *Ceretanum*, *Fun-*

J.

Fundanum, *Malvaticum*; Amongſt the *French* many others, as *Vinum Remenſe*, *burdegalenſe*, *Aurelianenſe Belonenſe*, *Divionenſe*, *Montiſpedonenſe*; And theſe agree better, (as Table Drinkes) with ſound bodys, then infirme conſtitutions, there are more debile and dilute wines in *France* which agree better with *febrile* diſpoſitions, then with cold *Phlegmatick* tempers; As *Pariſienſe*, *Limonicenſe*, *Forenſe*, *Alobrogenſe*, with many others, and ſince both their names are knowne, and their natures in parte, and ſuch tempers to which they are moſt convenient, let us take a taſte, and principally peirce theſe foure veſſels, (Viz.) *Sweet*, *accute*, *Auſtere*, and *Milde*, obſerving their colours (Viz.) *White*, *Sanguineus*, *Yellow* and *Black*; the firſt three commonly knowne to us by their names of *White*, *Claret* and *Sack*; and theſe admitt of their differences; for as

there are ſeveral ſorts of *Sack* and *claret*, ſoe are there alſoe of *white wines*, ſome *Sweet*, ſome *Auſtere*, ſome *thick*, others *limped* and *cleere*, and all theſe pure nutritives; but inferior in degree of nourishing to ſuch as are ſweet; And although *Dulcia Maxime nutriunt* muſt be with this caution, that the *Liver*, *Spleene* and *Reynes* be void of obſtruction, which becauſe they generally obteyn a body more craſſe, they are ſaid to obſtruct; Thushaving breifly & Philoſophically deſected their bodyes and preferred their nature & ſpecifical difference to publique view, I shal preſent them to a medicall conſideration.

The quallityes generally received by all *Phiſitians*, are neutritive and they doe nouriſh *ſuper omnia alimenta*, if *Gallen:* may have credit: becauſe *wine* is *ſemi ſanguis*, or halfe blood, before it be received

ved and produced into act with a leſſe fire of nature, and leaves behind it no excrement, as all other *vegitalls* and *animalls* doe; it doth alſo evacuate both *ſurſum & deorſum* upward and downeward; it doth corrobarate all faculties, *attractive, retentive, concoctive* and *diſtributive*; it doth correct putrefaction; open obſtructions; *& exhilerat* the ſpirits; what more is now requiſite or needfull for preſervation or reſtoration of health and life, then this ſo familiar to the principles of humayne bodyes, and ſo undoubtedly knowne, in moſt Regions, and incomparable with any other *vegitall*, or *minerall* (eſpecially) *mineralls*, whoſe natur is deſtructive and *Heterogeneall* to all animalls? who according to Philoſophicall obſervation *non patitur afflictionem* which cannot be avoyded in them, becauſe their

pre-

preparation consisteth of a just regiment of fire; which was so hard to be gained by *Iohannis Crato*, that for that uncertainty insteed of his *Chimicall Tutor* he chose a *Galleneſt*; And my selfe have observed very exact *Chimists*, whose medicines of the same kind, and prepared with as much dilligence as possible; sometimes so gentle, as children would not complaine; and againe soe violent, as the strongest nature could not susteyne; which much confirmed my opinion with *Crato* of the difficulties to effect that just Regiment of fier; and if we be curious in our scrutation we shal finde also much, if not irreconcileable difference in other drugs *Galenicall*, both in figure and operation: especially such as are transported from other Regions, which I dare affirm are not known to us according to their natural per-

perfection, and though the uſe of them be doubtfull, yet frequent, and if we doe know them, either we cannot have them, or ſuch is their change and alteration in tranſportation as doth force us to blame the antients for their high applauſe of them, we not finding in the application of them according to proper ſcope, and indication any ſuch excellency; and if any will credit *Chriſtophorus Barri* (the *Ieſuite*) in his Relation of *Cohinchina* to his Holy Father the *Pope*, to whom he doth proteſt that the *Rhubarbe* he brought from thence with many other Drugs, were ſo altered in their tranſportation, as without a ſpecial ſcript upon them, he could not have knowne them to be the ſame either in virtue, or colour; And that learned and expert moderne (*Symphorianus*) doth challeng moſt of our

our *Pharmacall Compoſitions* upon the ſame ground and doth affirme the cheife ingredients to be unknowne or found in the ſhops of *Europian Apothecaries*, for better ſatisfaction accept his owne words, *ſed quod res quaſdam vel non afferi, vel non ſine maculâ, vel in totum ignorari puto: ea ſunt Balſamum, Cardamomum, Myrrha, Nardus Indica, Caſſia, ſcordium, Cinnamomum, Radix Pentaphilli, Calamus Odoratus, Xylobalſomum.* This Challenge I ſuppoſe will be difficult to anſwer by the perpenders: what ſhall we then ſay to the great incertainty of the moſt grand Compoſitions in our *Pharmacopea*? but that with them we do *pugnare contra hoſtem clauſis oculis*. I could raiſe many Diſputes upon other things much in uſe amongſt us, and their incertainety of their virtues; beſides the nonſatisfaction of their entity according

ding to vulgar opinion, and ſuch different deſcriptions, as have ben divulged; as *Vnicornes-horne*, *Bezoardſtone*, and ſuch like: but my intention is rather to be taught, then controvert, or elſe to inform others; for which cauſe I have undertaken the tractation of this ſubject: the *Plant* and *Iuyce* there of being ſo wel knowne to al Nations, and ſenſible without controverſie to all reaſonable Creatures, and uſed in all places with reſpect to their ſpeciall difference, from the wombe, which nouriſheth and produceth them; and if I ſhal not more clearely manifeſt the foreſaid Qualities to be in it, and by the Conſultations of more learned, then my ſelfe, then ſhal I in no manner give ſo full ſatisfaction to the expectator; Therefore that which was laſt in my intention, ſhalbe firſt in execution;

and

and though I render not an Index of Authors, yet my ſubſequent Arguments ſhal be from teſtimony; not doubting to cleare our opinion to the full extenſion of ſuch argumentation, and after this Dialecticall forme to cleere the Point.

The firſt then is, that *wyne* nouriſheth above all other aliment; They who have had acquaintance with *Galen*: know they are his words tranſlated; and that ſome nouriſh more or leſſe, according to their ſpecial quality, as *Vina aquea per exiguum alimentum corpori prabent, quæ verò craſſa ſunt et calore rubra, plus alimenti habent quam reliqua vina. Galen.* Secondly, that it doth corroborate: *Vinum confortat ſpiritum, & in ſpiritum convertitur, & fortificat virtutem; Avicen:* Thirdly that it doth evacuate; *Vina craſſa dulciaque quod alvum deijciant nemini*

ni ferè ignotum eſt; ſicut multum quod tametſi agrè concoquatur craſſumque ſuccum & inflationes faciat, alvum tamen movet: Galen. Fourthly, that it
4. doth open obſtruction: *Vinum dulce vehementer apperit oppilationes pulmonis. Avicen:* Laſtly, that it doth
5. exhilerate the ſpirits, is proved by ſacred teſtimony, *Scil: Vinum cor hominis exhilerat.* Thus have I Briefly rendred a confirmation of the a foreſaid qualities medically in *wine*; and Iuſtified them by antient and orthodox authoritie; Notwithſtanding for further ſatisfaction, let us caſt our eye upon the qualitie of *wines* as they are obviouſly diſcourſed in groſſe by moſt or all the prime Auntients, *Scil: White wine* may be adhibited in all *acute* and *hot* diſtempers *ut voluit Hippocrates*; *ſweet wine* in cold diſeaſes; becauſe it heateth the body more, *ſed calefa-*

ctione

ctione temperatâ Galen : no white *wine* is ſweet, and ſuch as is pure and ſubtile moveth urine ſtrenuouſly, without any impreſſion in the head, becauſe it doth not manifeſtly heat, but ſenſibly refrigerate and is ordained in *febre continuâ*, *Galen*; *wyne* in Generall moderately uſed doth purge choler by urine, exhilarate the minde, and refreſheth the ſenſes; *wyne* alſo that is dilute may ſafely and profitably be adhibited in an Apozemicall forme in fevers; as will appeare in our ſubſequent tractation of particular, and moſt grand diſtempers; *white wine* doth ſenſibly refrigerate and cleanſe the Lungs, & one Drought doth Extinguiſh thirſt more then one gallon of barly water; as my owne experience for many yeares, and in many hundred perſons can affirme; ſweet wines alſo may be adhibited in acute

cute passions as *pleurisies* and *inflamation* of the lungs, to provoke *expectoration*, when the matter is disgested according to *Oribatius*, *Haliabbas*, *Constantius Monachus*, *wyne* also that is white, subtile, and thinne, is not turbulent to the *ventricle*, but of easie digestion, soone penetrates the veines, provoketh urine, and leaveth no excrement, as doth all other *vegitals* or *Animals* and *minorals*; And as before said that it doth in all hot distempers Extinguish thirst, is the observation alsoe of *Isaac* the Sonne of *Solomon* an *Arabian* King; Lastly white *wine* is said to be insipide dilut, coagulate by its frigiditie *in se*; Yet under favour in respect of its universal parts, there cān be no such *Coagulation*, as is affirmed by *Iohannes Portugalensis once Pope of Rome*; These are the universall opinions of the Ancients; yet the rea-

reaſon of the reader may exact a more demonſtrative proofe of ſuch contraritie in the ſame body of ſo pure a nature, as to open and cloſe, to corroborate and debilitate, and that theſe contrarie acts ſhould appeare at the ſame time, in the ſame ſubject to whome it is Applyed, as that *wine*, as you have heard, ſhould generally Evacuate *Excremẽtitious* humors of the body or particularly purge *bilious* Matter by Urine and yet the ſame ſpecifical *wine* ſhall corroborate the whole and everie part it worketh upon at the ſame time; for although everie perfect body be mixed of the principles of rarety, denſity and gravetie, yet if their ſhal be the addition of one other digeſtion they will ſeperate in themſelves, and levitie wil not appeare as levitie and gravetie in the ſame Spheare; as wine doth after

ter the addition of ſeveral digeſtions, more then is received from the plant in its mixture; and though there are occult qualities of which no other profe can be made, then ſuch an illogicall argument as is Framed *à particulari*; or that it doth worke ſoe; yet when I contemplate the ſupernatural perfection of mixture in this *plant*, Exceedinge and comprehending all other *Vegitals* and *Minerals* as doth appeare by its puretie in nature, which as gold will nor doth receive any, but a ſeeming corruption; but Exceeding gold in its familiaritie which humane complection, and the Complement or Epitome of all other plants; as Man is in his forme, and mixture the short repreſentative of the great world; And as we are ſenſible, and knowing theſe qualeties to be in *wine* ſoe wil they appeare with

with as litle contradictiō as thoſe of inferiour *Plants*, *Scil*: *Guiacum*, which doth by conſtringing evacuate, as is more manifeſt in the ſqueeſzing of a *ſpung*: or *Rhubarb*, which doth conſtring by purgeing, others will have a catholique and incorruptible ſpirit in wine exceeding all ſuch mixtures; & that it moveth as a free Agent in its ſphear of activitie; and for this reaſon hath Phyloſophers & Poets ſuppoſed it to participate with the nature of the *Gods*, which muſt move as liberall agents; It may alſo in more plane phyloſophie appeare to move after ſuch manner by virtue of its fluent & fixt heat, the one oleaginous continuating, binding and vniting the parts together, the other fluent attenuating the humors, and looſening the belly or body univerſally, and thus probably to

effect ſuch contrary actions out of its natural mixture, ſince therefore it can and doth operate in ſuch manner, there is much reaſon it ſhould be thus uſed, no other vegital or mineral ſo pleaſant or perfectly concocted, (except gold) nor any ſo familiar to humane Nature all other fruits, and juces beeing more ſubject to putrefaction or ſuch like alteration, and more onerous to nature in concoction, and by reaſon of their leſſe perfect concoction, moſt of them breeding litle blood, or vitious blood or none at all; but wine, eſpecially red wine, is halfe blood before it be received; and when I find the Antients, nominate it, *the old mans milk*, they muſt grant it a ſuper-concoction to blood, as it is cited *in jecore*; for milke is blood dealbated, & ſuch as have received a more perfect con-

concoction, then it hath in the liver; And for its encomiasticke, it is the Medicine that seteth a true edge upon nature, supporteth an appetite in being, and recovereth it languishing; And where as *medicamentum* is defined, to bee a *medium* betweene poyson & aliment, and by consequence must leave after operation some venemous contact; this Medicine is so different in operation, as that it leaveth a lively contact, and because of its universall *homogenialitie* with nature, cannot be comprehended under the diffinition of *medicamentum*, though so nominated, because a true diffinition doth explicate the nature and Essence of the thing defined, yet that it is a medicine, and under such notion apprehended the practise of *Avicenna*, *Rhasis*, and *Averroes* justify, when themselv's used twice every

month to move their body's with the ſame either *ſurſum vel deorſum*, or both ; And if my owne obſervation may be acceptable then I cannot conceale ſuch powerfull Effects as my ſelfe hath felt, and ſeen in others; *Scil*: conſumptive and extenuate bodyes reſtored to a ſarcocity, and from withered Bodys to fresh, plumpe, fat and fleshie; and from old and infirme to young, and ſtrong; when as water or ſmall beare Drinkers were countenanced more like *Apes* then *Men*; and if I had no other reaſon but my own experience it were Enough to ingage my faith, concerning its excellencie. My eye now is converted upon the vulgar, and find their pulſe in a diſordred Motion, their hearts being preternaturally dilated with the reporte of preſervation from death, ſickneſſe, and payne, be-

cauſe

cauſe Natural death and extreem old age ſuffereth diſſolution with out any payne, and all theſe to be effected with a medicine ſo familiar, as no longer they can forbear the proverb, *that he that is not now a phyſition muſt be dubed for a foole*; But let ſuch apprehenſions be carefull of the right application of this *Medicament*, leaſt the title be inverted upon themſelves, for the difference of tempers, diſtempers, times & clymes, with circũſtance of ſex, wil exerciſe the beſt *Hippocratiſt* or Phyloſopher rightly to order and aply this remedie; for cauſes externall of Melancholie are more frequent in *Æthiopia*, then any other region, the aire being cold and dry, and the time principaly in which this humer doth Moue is the Autume. Though *Hippocrates* will have the ſpring to have precedence, yet I

understand the affect to be generated in either, but propagated through the whole body in the winter; so that these circumstances neglected and the remedie contrarie to proper indication or ignorantly advised, the principles of nature must suffer abbreviation in stead of Extension; *Empericks* stand here like the fiction of *Tantalus*, the fruit is not only *in conspectu*, but with in the space of their grasp, yet deprived of contact, they may see this subject transcending their logick from a particular to a universal; Nor can they argue from experience who know not what they doe, in every one of these following respects, which are beyond the capacity of an *Emperick*, *quatenus Emperick*; Yet before I proceed in the fore said respects, give me leave to salute *Plato*, who hath tackt me with apro-

aprohibition concerning Kings, Magiſtrates, ſouldiers, woemen and ſervants, to whom he abſolutely prohibiteth the uſe of *wine* in any Region, or at any time, as if hee would appropriate this felicitie only to the Commonweale of ſchollers; but upon farther perpenſion wee cannot but returne a candid interpretation; for doubtleſſe hee intended principally ſobrietie, not forbidding the moderate uſe of *wine* to any ſuch perſon before named, otherwiſe he muſt deprive them of the refreshment of ſpirit, and the generation of incorrupt humors; which hath principal relation to all the faculties, both naturall, vital, and animal; & if notice be taken of the Exceſſive operation of this juce, kings wilbe verrie ſenſible of its adjuvancie in their election of officers and ſervants of all conditions, be-

cauſe it openeth the cloſeſt locks, and diſcovers the moſt good or evil intentions; all exceſſe working upon the ſubject according to its diſpoſition or predominante of humor; And no Tyron will deny the behaviour of men to agree with their various Complexions, nor that the ſame ſpecifick, *wine* doth irradiate it ſelfe with as much varietie, as are their individual perſons; as a candle ſet up in a lanthern compoſed of various Coloured glaſſe *ſcil*: white, red greene, blew, black, yellow, or any other mixt Coulor, the Irradiation through every one of theſe of the foreſaid lamp, wil correſpond or anſwer the complection of each particular glaſſe; And the Dutch make it a rule of politicks, by which they ſteere their courſe of al contracts by it, and will not conclude any bargaine before they

they ſee the ſpirit of *wine* operate, for feare of ſome concealed ſnake under the hearbes; And doubtleſſe the moderat uſe of *wine*, for the animation of the ſoldiers, the inlivening of the Magiſtrate, and recoverie of women, is profitable, Eſpecially in *hyſtericall* fits; according to *Hippocrates*. And my tranſition now ſhall be to the tempers of humane bodyes in generall, & the wynes generally agreeing with thoſe tempers; and then more particularly to this or that individual. Temper it ſelfe beeing the reaſon of mixture, or the harmony and conſent of the prime qualities in Elements, and by the Exuberancie of each ſimple quality, theſe foure ſymple tempers are created; as hot, when the heat predominateth over the cold, and yet of ſiccity and moiſture remaineth an equallity; and ſo of the

Hipp: 1 de natura Mulierum

reſt, as cold, dry and moiſt; beſides theſe foure conjugate tempers, which proceed from the exuberancy of the two firſt qualities, as hot and moiſt, hot and dry, cold and moiſt, cold and dry, which are the foure compound tempers, their fixation conſiſting in that *oleaginous* humour, which wee call *innatum calidum*; and this innate ſo utile, and neceſſary, as a cauſe with out which mixt bodys cannot ſubſiſt; 't is alſo fomented and ſupported by fluent heat contracted in the heart, veines and Arteries, as their *proper Channels* conſiſting of ſpirituall blood preſerved in the heart, as the middle of the body, which by a lively conſent doth maintaine & ſupport innate heat, and perfect the univerſal temper of the body, even as the Sun inliveneth, and inlightneth the great world, ſo doth the heart ejacu-

ejaculate a fluent heat to the vivification of the *microcoſme*, or little world of humane bodys, refreshing every part, and exciting every particular function to its proper motion; ſo as the innate or fixt ſpirit doth very much reſpond the fluent, and ſuch reſiprocall concordance is as neceſſary as circulation in the ſun, whoſe motion being ſtopt, or influence extinguiſhed but one hower, would be the ruine of the whole world; and if ſuch a cauſe may be admitted, as ſome call *cauſa ſine quâ non*, then this comerce between fluent and fixt heat may be ſo accepted, for otherwiſe all naturall actions are quiet and extinct: therefore theſe beeing the prime exiſtence and ſubſiſtence of humane nature, and ſuch powerfull agents in conformation and nutrition, their ſpheare of motion may be more

or leſſe adapted by external meanes, either *homogeniall* or *heterogeneall*; And for tempers or diſtempers in generall there can be no aliment or medicament ſo convenient and agreeable as *wine*; for the ſmalleſt *wine* (if pure) is a more neat & clear *pabulum*, to the fluent ſpirits, then recent egges, or milke ſucked from any creature; they all onerating nature with ſome excrement after concoction, and in concoction muſt be ſome expence both of fluent and fixt heat, which is ſo much an abbreviation to a naturall beeing, but is of ſuch puretie and ſpirituality, as doth receive a ſudden mutation, and in its alteration addeth both light & heat to the foreſaid principles, as the oyl of thoſe natural lampes. *Fernelius* apprehendeth much danger either in meat or medicine, which are onerous to the princi-

ples

ples of nature; and therefore will have all cold diſeaſes admit of a more ſafe remedie, then hot diſtempers, becauſe in the regular way of cureing by contraries, the application of hot remedies to cold affects doth foment & maintaine naturall heat, contrarily in the application of cold remedies in hot diſtempers, to extinguiſh preternatural heat; the naturall heate doth ſuffer much and many tymes is extinct with præternaturall or febrill heat; but in both cold and hot affects the application of *wine* upon proper indication, is the moſt Excellent and inofenſive remedie. And that it is ſuch a remedy, I shal produce ſom probable Arguments to make it more apparant to vulger intellects, after this ſubſequent mode. If it were by the moſt learned Auntients in Medicine adhibited,

bited, as a safe remedy in fevers, then it is acounted proper in hot distempers, for thus it hath been administered by them, as hath been demonstrated in our former discourse, and wilbe more apparant in our following of the particular and most grand affects of humane bodyes; And if it hath also been derected and ordained by the same authoritie in cold distempers, then it is a proper remedie and approved in both; And if we perpend the specifical differences of *wines*, then wee shal make it a regular remedie according to the rule of Contrariety; for *Wyne* that is generous moveth in all tempers from the Centure to the circumference; and other *wynes* in their proper nature more apperient, open obstructions, and in a *Galenic all* sense all oppilations are efficient causes of putrefaction

and

and putrefaction of fevers; so that opening being a contrary motion to obstruction, *wine* is a contrarie remedie *per se* in oppilation *Et per accidens* in putrid fevers; Now I shal descend to particular and difficult effects controverted amongst the Most learned, and where I find them differ in this poynt, shal endeavour to reconcile them, for the satisfaction of greener students, and practicers less perite which after industrie wil effect; not but this undertaking, would better become a more learned pen and Person of a more settled condition, then a person so many yeares Exiled with his deare soveraigne, and patient Master; yet I shal proceed in the first place to that affect, which wee nominate a *Frency* which in truth is more properly the termination of al discourse it

selfe

ſelfe being the privation of diſcourſe, conjunct with a fever, and in this caſe, whither wine may be commonly adhibited, is the difference amongſt the *ancient*, ſome commending, others doubting; *Hippocrates* affirmeth, the uſe of wine convenient, in all perturbations of the mind, *Tralianus* in the ſame condition, where the ſpirits are Spent, the ventricle cold, and debil, and upon the appearance of ſome concoction, in vigilancie, or defect of reſt, becauſe of its narcotique qualitie, which is moſt ſure, & agreable to humane nature, and for this ſpecial reaſon, *Epicurus* hath taken it in large proportion, not only in all painfull affects, but alſo in the article of death, in a *palſie* alſo, which affect obtayneth amongſt the *Grecians* many appellations, Scil: *Paraliſia*, and *Gal*: *paraplexià*, by the major

Hippoc. lib. de affect, intern.

Galen. 2. Meth. Gal. 1.

major part of Phiſitians, to be apprehended of the ſame ſignification, and that all the tearms ſignifie privation of ſenſe, and motion, in a ſenſible moving part; Whither *wine* be uſeful in this affect, is much controverted; *Halyabbas*, and *Avicen*, in this caſe appeare *Hydropoſians*, or water drinkers, and render this reaſō for the non adhibition of *wine*, in this affect, becauſe ſay they, *wine* is a proper vehicle, of humors to the nerues, & by its ſharpnes, or pungent qualitie, doth enervate, and by conſequent foment the diſeaſe; To which I anſwer, that no kind of *wine* moderately taken, and with out any mixture, can, or doth enervate *quatenus vinum*, becauſe it nourisheth above any thing, and therefore is the moſt proper corrective of ſuch ſharpe humors, becauſe it breeds ſo ſweet aliment

ergo

ergo no vehicle of enervation, as they would have it; nor for their water drinking, without the assistance of more exact Philosophy, can I apprehend a greater enemy to the nerves, then cold, nor any congregation, both of heterogenealls, homogenealls, or ligation of sence, equally powerful to the qualitie of cold, but if they intend medicate water, it wil obtain lesse censure, though not received a comparative with *wine*, which used with moderation, by its dulcēd nature, doth exceed all corroboratives, either *chymically*, or *galenically* prepared, and ordained, especially, when the affect is chronicall, for some times the affect proveth acute in the beginning, and then indicateth a thinner nutriment, but pure water according to *Arist*, doth not nourish, as hath bin formerly disputed, in my tract of

of waters; In *Spaſmo*, or a convulſive motion when the moving facultie is depraved, wil be a quæſtion controverted, of the ſame nature, concerning the uſe of this juyce; *Celſus* in this affect, doth prohibit the uſe of *wine*, with better reaſon then either *Avicen*, or *Halyabbas*, becauſe wine doth dilate, and thus contract the nerves, which ſenſibly appeareth to all artificers, educated by ſenſible precepts, to induce convulſions, according to *Hippoc*, and not without the conſent of *Avicen* and *Serapio* in this caſe the adhibition of dilute *wine*, in reconciliation of theſe authors, *Celſus* muſt by my ſelfe be underſtood to ſpeake of this affect, *quatenus* in *principio*; and if my memory in ſo long exile both from my Country, & books (by that ever curſed Parlament of 1641. fayle me not) theſe are his owne

Hippoc. 5. Aphor. 2. de morb.

owne words, *In principio nequaquam convenit vinum, ubi* autem *morbus declinare incipit, vinum convenit, quia* magis *dissipat*, & *attenuat*, and after the same manner *Hippoc.* must be understood, where he ordaineth *wine*, for although wine may not be so convenient in the beginning of a convulsion, yet in the progresse of the disease, must be a proper adjuvant; In *opthalmia*, or inflammation of the eyes *Mercurialis* ordaineth *wine* in the declention, for the unquestionable drinke, without any mixture, because it doth then concoct, and determine the disease, especially generated of cold matter, & cause blood, in which case *Galen* affirmeth *vinum* generosum, and that he hath effected this cure, by the same meanes in a *pleurîsie*, which is a *phlegmon*, of the membrane succinct the Ribbs. *Hippoc.* ordaineth

Hippoc. 4. de acutis.

Galen. 6. Aphor. 31.

Hippoc. 3. de Morbis.

neth the uſe of ſweet *wine*, as an in craſſative, and expectorative which are moſt properly indicated from the inflammation it ſelfe yet the ſtricter ſort of Phiſitians areofopiniõ, this book, *reputationis cauſa*, was by the *Cnydians* compoſed, & published, under his name, the doubt is raiſed, out of his owne booke de *acutis*, where he damneth the Cyndian Phyſitians for their ignorance, and want of regular goverment in the diæting affected perſons, yet none can accept againſt the uſe of hot qualities, as adverſe to the breaſt; In a *cyncope*, or paſſion of the heart, which although moſt diſeaſes in their courſe, offer offence to this part, yet I could never meet with any, that by a ſpecial excellencie, or proprietie were affects of this noble part, but theſe two *Scil: affectus ſyncopalis*, and *palpitatio cordis*,

Hippoc. l. de acut.

cordis, and these have their prime localitie in the heart, in the first of these passions, and in all such persons affected, the consideration is, how convenient, the use of wine wil appeare, being for aliment, or medicament much doubted, by some Physitians, because *Galen*, & *Avicen* doe except against the use of *wine* as obnoxious to such persons, as are afflicted from the head or labour with ingent *feavors*; To which I answer though this passion of the heart, may be more oppressed with such consent of parts, and complication of affects, yet *extra paroxismum*, or upon the least appearance of victory in nature, where refection of spent spirits is indicated, there is nothing so safe, and suddayne to effect it as *wine*, in this respect it is by a compulsive necessitie, to be abhibited, and *Averroes* is of my sence

Gal. l. 1. ad Glauc 14. Method. 22 Avicen. 11. Cap. 3. de Sinc.

Averr. 7 Collect. 7

ſence in this caſe, as alſo the *Saracens* amongſt whom it was a cuſtome or law, not to taſt of wine ordinarily, yet in ſuch neceſſitie they were permitted *wine*, and in this paſſion, as the beſt remedie, ſo is it alſo in *palpitatione Cordis*; or in the unnatural beating of the heart leaſt by the deficiencie of ſpirit, or any other preternatural Conatus, the ægrotant fall into the former paſſion, which is a ſyncope; provided in this palpitation the wine be old, and pure; Amongſt the various diſeaſes of the *ventricle*, I ſhal only reſt upon the Canine appetite, or the unnatural luſt after meat, becauſe it admitteth more doubt, then any of the precedent affects, wine being generally granted by conſent both Theologicall, and humane, to be moſt proper to excite a depraved appetite, according to its proper accep- *Hyppoc: 2.aph.21*

acception, for ſome *wine* according to *Hyppocrates*, doth extinguiſh hunger, and *Galen*: doth in his interpretation conceive him principally to intend this canine appetite, and the ſpecifique *wine* to be moſt pure, and without mixture; & in my owne opinion, where this affect ſhal proceed from a cold, and depraved humor, vitiating the retentive faculty, the uſe of wine pure is an excellent remedy; and yet I meet an exception in *Hyppoc*: though *wine* be pure, yet if old (that is ſuperannuated) and luſty, ſuch as wee call *Vinum vetus generoſum*, by him is not in this caſe permitted, by which it is manifeſt that he tooke notice of the ſpecificall difference in wines, *Galen*: alſo is of the ſame ſence, but they muſt by my comment be underſtood of exceſſe, which will deject the appetite, &

Hippoc: de arte vetter.

Galen: 7. meth.

ſo

ſo prove a *bonum preſens*, but if this exceſſe prove vomitorius, and ſo cleanſe the ventricle of the morbid cauſe, then 't is a plaine curative; Concerning immoderate thirſt, which is conjunct with al feavors, and of it ſelf an immoderate, or exceſſive appetite of moiſture, whither *wine* of any degree, may encreaſe, or extinguiſh this ſymptome, is the doubt; becauſe *ficcitie* by the rule of contrarietie, can not be corrected but with humiditie, therefore wine being generally by the moſt Phiſitians in France adjudged hot and dry, can not be granted a remedy in this caſe; the reaſons of their opinion, I can conceive to be no other then they render for Phlebotomie, in all affects, and at all times, ages, and ſexes, and the mode of France is their ſole argument, and they would have others accept it a De-

monſtrative, I am ſure in neither opinion, either *Grecians*, *Arabians*, or learned Modernes will joyne Iſſue with them; *Galen*: will have the ſweeteſt *wine* to be the moſt moyſt of all other *liquids*, and though it doth heat; 't is *calefactione temperata*, which is no præternaturall, or intemperate caliditie, and both *Galen:* and *Hippoc:* teſtifie ſmall dilute wine doth quench, or extinguiſh thirſt, much more in a ſmall quantity, then fountaine-water in a large meaſur, of one time, or by often repetition, for theſe reaſons, becauſe dilute wine is cold & moiſt, ergo moſt proper to correct hot and dry, and extinguiſh thirſt; there is alſo a more penetrative power in wine, then in water, and as humective, there fore doth ſooner determine thirſt; and my ſelf have many yeares obſerved in the higheſt feavors, one draught

Hyppoc: ſalut diæ. 30.

draught of dilute wine, to effect more then many flagons of water, or ſuch like, cold decoctions, nor can any Phyſitian ſatisfie ſuch thirſt with water, and not tumble upon this rock ſcil: extinction, or debilitation of naturall heat, with præternaturalie in *illeo*, or the twiſting of the bowells, which affect ſometime is a conſequent of the collique, & by which they are often ſtrangled, & a diſeaſe, not frequently noted in Medicall books; *Celius Aurel*: ſaith that the *Pythagoreans* in Sicile, were accuſtomed to nominate this diſeaſe *Sepimentum*, as if there were a hedge, ſeparating the bowells, others call it *Volentus*, or rowling of the bowells over each other *Scribonius*, & *Marcellus* doth name it a *Phlegmon*, or inflammation both of ſmall and great guts, others call it *tormentum acutum & illiacam paſſionem*, and

Cal: aurel. l. 3. de acut. paſſionibus.

theſe appellations will be acknowledged; for no sharper payne (in my opinion) can be inflicted upon a ſenſible body; whither *Wine* in this grand inflammation, may be conducible, will prove a quarrell between *Hippoc*: and *Cælius*, the one ordayning the drinking of generoſe *Wine* in this caſe; the other abſolutely damning it in the whole courſe of cure; by which doth appear a grand miſunderſtanding, in my laſt Author, concerning *Hippoc:* and a rash cenſure, becauſe *Hippoc*: in that place forementioned, doth conceive this affect to proceed principally from a cold cauſe, and ſuch humors are more reaſonably diſſolved by generous wine, then any other; and mine owne reaſon of this remedy is grounded upon the non paſſage of excrements in this diſeaſe, and the neceſſity of nutriment,

Hip: 3. de morb:

ment, by which it will appeare, that from this remedy, can proceed no oneration of the body with excrements, becauſe it leaveth none, or any that paſſeth thorough any Port, or paſſage, but the bladder; and for aliment, no other ſuccus, ſo ſpeedy and inoffenſive. The antecedent affect being the diſturbance of the receptacles of dry excrements, it wil not look like a diſorderly motion to commit to every conſideration ſuch affects, as doe moleſt the receptacles of moiſt excrements, & principally the obſtruction of the Rhenes, which parts were dedicated by nature to no other uſe elce, but to ſeparat *ſeroſoshumores* frō the blood, & conveigh them through the body, by thoſe ducts, & channells according to the univerſall opinion of all Phiſitians, ſince therefore this is their office, and

that this percolation is hindered often by oppilation from ſeverall cauſes, producing various affects, the moſt common cauſe being the *Stone*, and that in the cavity of the Rhenes, though other affects are ſubjected in the ſubſtantiall parts thereof; The Queſtion now is, whither the drinking ſulphureous waters, or wine, doth moſt conduce to the cure of this affect.

Avicenna adjudgeth the drinking of *Thermall* waters, either in a ſmal, or great quantity, to procure great difficulty in piſſing, and though the grand compreſſion of ſuch waters in a large proportion may force a ſtone, into the pot, yet not without exceeding difficulty and agitation of ſettled humors, from which violence, & forced motion proceedeth *excoriations*, ulcers and various diſtempers as dangerous and troubleſome as the former ob-

obſtruction, therefore in this caſe white ſubtile *wine* that is not aſtringent, is better approved then ſuch waters; therfore in the right regiment of dyet, in this diſtemper, white wine is to be preferred before incertayne mineral tinctures, and if they were certainly known, and perfectly ſeparated, yet cannot the practice be juſtified ſafe, becauſe *Natura non patitur afflictionem*, and many rules admitt exception, ſo doth this except againſt violence to nature; mineralls therefore, being in their own nature more heterogeneall to animals, then any vegetall, muſt (though moſt exactly prepared) offer violence to natur; as for the ſtone in the bladder, I ſhall joyne with *Paracelſus* & his *nil niſi cultrum* & preſcribe no other remedy, but the knife. For other medicines of ſeveral formes and matter, though

Capevactius drew me over his discourse with many score probats, yet is forced with this parentheſis to conclude. *Sed ingenuè fateor me neſcire quid poteſt lapidem veſicæ frangere, Mercurialis* in a flux of blood from the Rhenes adviſeth, abſtinence from *wine omnino*, & in the place ordayneth calybrate water, which is a poore corroborative in a grand flux, and expence of ſpirit continually, nor is it incraſſative, or corrective, of acrimonie, tenuity, and ſharpnes of humors, being the principall cauſes of ſuch diſtempers (except eruption, or perforation of the urine) therefore under favour, I shal as boldly and more reaſonably (I ſuppoſe) ordayne the uſe of black, & thick wine, not only to incraſſate, and dulcifie the humor in the firſt cauſes, but as a better ſanative in eruption of the urine, and for the re-

refreſhment, and refection of ſpirit, more reaſonably to be adhibited, then any calybeate vvater, though better prepared vvith the juyce of pomegranats and quinces; In our ſubſequent diſcourſe, vvee cannot avoyd the bladder, as one of the forenamed receptacles of liquid humors, and having before determined the only cure of the ſtone generated in this part, by a petrefiring quality conferring thereunto, I ſhall diluci'dly, with out prolixity, render my ſenſe concerning the ſuppreſſion, difficulty, ſtillicide, or voiding urine by drops, theſe being proper diſeaſes of the bladder, though diverſly contracted, from other vicine parts, cauſally, but ſubjected in the bladder, as *ſubjectum bene diſpoſitum*, to receive ſuch confluences, the number and differences of ſuch cauſalls vvill offer too much

prolixity for this short undertaking, for an *iſcuria* or ſuppreſſion of urine, admitteth of very much diſpute in medicall ſcholes, about the cauſes eſſentiall, and accidentall, therefore I ſhall only paſſe to the proper remedies of ſuch affect ſo cauſed. *Hippoc*: telleth me that all cold qualities are enemies to the bladder from whoſe teſtimony thoſe remedies, which are applyed to that part, muſt be potentially hot, and if wee conſider the membranous ſubſtance, and exanguitie of the part, wee ſhall ſoon apprehend his reaſon, that all cold is highly offenſive to nervie ſubſtances, nor can there appeare to my intellect any more, then one ſcope of cure in all the forenamed diſeaſes, and that is diereticall, or ſuch meat, or medicine as doth not violently provoke, but gently move urine, elſe one affliction is ad-

Hippoc: 7. Aph. 4.

added to the other; therefore I shal preſent pure wine as the moſt convenient, dyaretique, and without diſpute, if the cauſe be as cold, as the part. In order of place, the next Lecture muſt be of the diſeaſes of the penis, the word needeth no other interpretation, there are not only ſuch affects, as labefact the bladder, but alſo ſuch as vitiate the action of the penis, I shall therfore relate thoſe affects which hinder the proper action of this part, for althongh it be dedicated to conveigh urine, out of the bladder, yet moſt properly for the propagation, of the ſpecies, which cannot be effected without erection, and ejaculation, the firſt may appeare without the other, and then propagation cannot ſucceed, which is demonſtrated in this affect, which wee call *Priapiſmus*, which is an extenſion and e-

rection of the penis, without desire of Venerie; Concerning the tractation of this disease wee cannot but take notice of the name, as also the nature, the name I could never find in *Hipp*: nor any other ancient writers (except Galen) by whom is rendred the derivation of the name from *Priapus* who was much noted for the magnitude and extension of this virile member, 't is also nominated *Satyriasis*, by *Galen*, and *Ætius*, leaving the reader to take notice of the difference amongst writers concerning these tearms, as to prolix (especially) when they may receive better satisfaction from *Egineta*, and *Cal. Aurel*; therefore the nature of this affect, shall be my principall consideration which consisteth in extension, and erection of the member without power of ejaculation, though

Galen. 6. de loc. aff. 8. Cap.

Gal 14. Method. cap. 7.

though it doth proced both from a ſeminal, as well as a flatuent ſtimulation, this being the nature of the infirmity, I cannot conceive the moderat uſe of generous *wine*, for recovery, to be improperly indicated, becauſe it aboliſheth all crudities, and indigeſtions which are cauſes of flatulency, and doth generate a lively blood which doth effect powerfull matter: others there are which extract this affect from externall cauſes, both hot and cold, taking the ground of their opinion from brutes, which generally forbeare *coition*, or copulation in the winter and height of Sommer; and becauſe univerſall temper of women, is more cold then of men; therefore their deſires are leſſe in winter, & men more in Summer apt to Venerious action; in both theſe cauſes, the uſe of the fore named *wine* is

Ariſt. 4. Problem.

is neceſſarily indicated, becauſe the exceſſive heat doth diſſipate the Central ſpirits to the circumference, by which the concoctive facultie is ſo debilitated, as can effect nothing but ſuch crudities as are cauſes of flatulency, oppilation and putrefaction, which radicall and fluent ſpirits vagrant, are retracted, to the center by *wine* and the parts enabled to execute their offices; in the other caſe when the ſpirits are allmoſt extinct with exceſſive cold, the moderate uſe of this juyce is the cordial refreshment. *The paynes* of the joynts which are called *Antritical*, will beget a great diſpute, or controverſie, with vulgar practicers whither or not, *wine* may be granted, in ſuch doloriferous affects in the joynts, conſiſting of the juncture of bones with nerves, which nervy ſubſtance, is the

ſole

ſole capacity of theſe paynes, as being the principall organs of exact ſence, and that ſence of payne ſo extractive, as ordinarily doth move, both ſpirits and humors, with ſuch violence, as doth inflame themſelves, & by the common received opinion, *wine* cannot but more inflame; and ſuch vulgars doe as often and erroniouſly nominate theſe paynes of the bones, though the bones are no more ſenſible of payne then the nayles, or hayre in clipping, according to *Ariſt.* *Galen*, and *Avicen* in many places; The cauſes internall of theſe articulate paynes move upon one hinge of *Hippocrates*, which he calleth humors, and they muſt be congeſted *extra locum*, and in themſelves are more or leſſe vitious; flatulency in this affect will have no share by the conſent of Mercurialis; and for my

Ariſt. de part. anim. 9. Gal. l. 16. d. uſu partium. Hippoc. l. de affectis.

my own ſence of *Hippocrates* in that place, it cannot expreſſe any other humor, then yellow choller, or atred or a mixture of both, for phlegme by its viſcoſity and craſſitude, cannot penetrate ſuch ſenſible ſparts, nor can it effect any pain, *niſi* dolor gravis which cauſe being granted, I ſhall make very good uſe of *wine contra omnes gentes*, for where there is any complication of phlegme, by reaſon of its craſſitude and gravitie, it abateth much the punctorious payne of the article, but doth effect more permanency of payne, becauſe it cannot paſſe through the pores by ſo quick exſudation; whither wine in this condition may be conducible to the cure, & when, is the ſubſequent diſcourſe, and a knowne controverſy in this caſe, therefore I ſhall render the ſence of the moſt exact writers, and

and then take boldnes to preſent my own; *Mercurialis* with al others agre, that in the beginning of this diſtemper from a cholerique cauſe, no kind of wine can be granted convenient, yet in the declenſion of the diſeaſe they with *Avicen* doe permitt the uſe of it; how this declēſion is to be apprehended (under favour) is ambiguous, for I cannot underſtand this declination to be ſuch, as doth fully determine the affect, for then their opinions ſignifie nothing, *quia omnia Sana Sanis*, and no rationall Phyſitian wil forbid the moderate uſe of wine, after a perfect recovery of the diſtemper, let it be of what nature ſoever; therefore they muſt be underſtood of declenſion in *ſtatu morbi*; yet the proper *wine* that doth correct that hot and bilious humour, and with more celeritie, open the poroſitie,

of

of the parts affected, cannot (except puritanically) be objected againſt, neither in the beginning, State, nor declination of the diſeaſe, ariſing from the foreſayd bilious cauſe; as for the complicate cauſe, I doubt not of the conſent and ſamenes, of ſence in approbation of the moderate uſe of *Spanish* wine, that is ſubtill and old, but in the thinner acrimonious cauſe, I have adhibited pure whit wine, and in a large quantitie, not only to correct that which was fixed, but to evacute that which was fluent, both by urine and ſweat, and by its *narcotique* quality, to moderate the intollerable paine of the part, but where viſcoſity carrieth to the part only a tincture of choller, there I ſhall preſent *Spanish* wine, and it is the ordinance of *Rhaſis* in the gout of the feet proceding from ſuch cauſe

ſe, *Hipp.* alloweth *Vinum* dulce in a bilious predominancy; but that book is taken from an aſcript of the indian Phyſitians, who never were excellent in the diæteticall part of Phyſique, I shal now conclude all theſe diſputes with a *putrid feavor*, and then give ſome accompt of the beſt moderne conſultations in particular caſes, both hot and cold; The tractation of feavors in their differences, would be of litle conſideration, becauſe *Galen* wil have all acute diſeaſes to be ſimply putrid feavors, or conjunct with them, and it is a received opinion of the ancients, that al feavors (except Ephemerall) are putrid, and *Hippocrates* will have *neque* Calidum, *neque* frigidum per ſe; to be the cauſes of feavors, *ſed aliquid amarum, & acerbum*, but a quality of ſalt or bitter, or sharp predominancie; & therefore

Hippoc. l. de aff. &, intern.

Galen. 3. Cap. 8. de differ. reſpir. lib. 2. de different. febr. Cap. 3.

Hippoc. l. de vit. Medicina.

fore his ſenſe is, that all febrile heat, proceedeth from the predominate motion of and alteration of pure humors, to impurity, *Galen*, *Plato*, *Athenæus*, are al of this ſence, therefore it doth behoove Phyſitians to perpend not only the univerſall cauſe, and nature of putrefaction, but alſo the reaſon of correction, which is my ſcope at preſent, therefore with the ancients I apprehend putrefaction, to ſignifie a mutation of perfection or puritie, to imperfection and impuritie, as when wine is changed to vinegar. *Galen* conceiveth, putrefaction to be a mutation of the whole putrefying ſubſtance, and effected by external & ambient heat, by which mutation *Ariſtotle* underſtandeth corruptiõ, & by *Galen* I (ſuppoſe underſtood a mutation to corruption,) therefore bodies are leſſe putreable in win-

Galen. lib. 10. Meth. 8.

winter, then in ſummer, becauſe externall ambient heat is then more minute, both in ayre, and water.

What reaſon wee ſhall render of cure is the expectation of the reader, who wil as ſuddainly, take notice of my indication, properly extracted or deduced from the nature of putrefaction; which according to *Galen* is the corruptible diſpoſition in humors from a cauſe either internall or external, and accordingly, doe preſent for a remedie *omniquaque*, dilute wine, not ſuch as is mixed with water, but ſuch as in its own nature is more, or hath more of the aqueous, then *vinous* qualitie, and yet ſo naturally complexioned, as will appeare a corrective, or alterative, to præternaturall ſiccity, and impure humidity; ergo the conſequence muſt be a reduction

to

to harmony, *quia Sanitas eſt nil niſi harmonia*, as alſo an apt prevention of putredinous diſtempers, which according to the judgement of the ancients, doe proceed from oppilation, nothing being more moderately aperient then ſuch wine, nor more tartarous; therefore I have made obſervation of ſuch perſons, accuſtomed to the uſe of wine, according to their age, and clime, or without ſuch acception, not to have bin ſubject to putrid feavors, nor can any perſon demonſtrate wine, per ſe, and ſpecifically, ordained ever the mother of ſuch miſchief, though many have ſuffered diſtempers from exceſſe, which is the vice of the beſt aliment and the worſt, yet ſuch accidents fell not from the nature, or quality of *wine* (though in exceſſe) but from the preſent ſoporifique quality, vvhich, vvith

out

out prevention, muſt ſucceed, and vvith cure for the beſt, for ſleep ſtoppeth all evacuation (except ſweat) & vvine naturally moving from the center to the circumference, and their negligent poſture, in the ambient cloſing the poroſity of the body univerſally, by this povver conjunct vvith the endeavour of nature, to deliver it ſelfe, of a burthen, doth by its violent motion, in flame ſpirits & conſequently this febril diſtemper; putrefaction in this place and caſe, is excepted, according to vulgar ſence; nor can the ſubtilty of logique, being an incommodum upon this vinoſe remedy, *Galen* dot maintain the rationality of it as a remedy in putrid feavors, & therefore commended the Italian mode in adhibiting in al feavors, *Vinum Sabinum*, and confeſſeth in the ſame firſt book Cap. 40. that himſelfe was accu-

Galen. 2. de aſſect.

accuſtomed to cure putrid feavors, after the ſame manner, and if any wil take notice of *Hippocrates*, not only in his book de acut, but in others, they ſhal find my boldnes in this practice grounded upon himſelfe, whoſe ſoul I could deſire above all terreſtriality, not that I deſir ōly to act or cloath myſelf with a part, or habit of a Phyſitian, as players doe the Perſons of Kings and noble Perſons, no ſooner diſnobled & diſrobed, but rogued; I am not ignorant of the diverſity of Medicall ſects, nor doe condemne any (but mounters) but from this digreſſion I ſhal tranſire to thoſe ſtrict Phyſitians which doe condemne the uſe of wine, not only in this caſe, but in al feavorish diſtempers, but becauſe they render no reaſon, I cannot judge their ſect for Methodiſts argue with reaſon, and

Em-

Empericks a particulari (though not the beſt Logick) yet if it be poſſible to bring them into the ſect of rationaliſts I shal aſſiſt thē with this exception in *Galen*: which is againſt the uſe of any wine, in theſe foure ſubſequent caſes, firſt when the feavor is vehement, ſecondly, when there is a conjunct payne from the head, the third is, *in delirio*, which is a deception of reaſon, and laſtly, when the *origo* of this putrid feavor is from, or doth, follow an inflammation. *Galen. Meth.* 11. & 12. *ad Glauc.*

Under favour, the differences of wine obſerved, wil reſpond all theſe objections, as ſmall dilute wine in all inflammations, and more liberally, or in a larger doſſe preſcribed doth abate, if not abolish all vehemency, and by its ſopoſitick quality doth coligate the ſenſes, and reconcile ſleep, which

is the diminution of all vehement ſymptomes, delyration, and ſharpeſt paynes of the head, which imperite Phyſitians, more dangerouſly force by opiate preparations, and I ſhall conclude with the ſame Authority I began this diſcourſe, and render the affirmation of Galen, that this kind of wine, is moſt convenient in putrid cauſes, to provoke urine, and concoct crudities, or ſemiconcocted humors, and wil not admitt the mixture of water, more then it receiveth from the plant; and this is the determination of the queſtion, concerning the application or uſe of wine in feavors; Now I ſhal proceed to various affects, about which the moſt learned Modernes have conſulted; whither the uſe of wine in them might be conducible to cure, becauſe ſome are hot, the others cold diſtempers,

Galen. 11. Meth. 9.
Galen. l. 1. de Antid. 3.

pers, and begin with a Iew that laboured with Melancholy, his temper hot & dry, from a vitious predominancie over the blood, his body leane, colour black, indiſpoſed to ſleep, prompt to all action, prone to anger, of an excellent witt and diſcourſe, but at this preſent Mute, and hath bin ſo theſe ſix dayes, his temper thus agreed upon, with his diſtemper, by a counſell of Doctors; they now fix upon two ſcopes of cure, the one moiſtning, the other opening obſtructions, and in both, *wine* is concluded a proper remedie; There was alſo another great conſult about a Cannon of Rome, labouring with a feavor, whither wine might be preſcribed; about this point was much controverſy, but concluded, and adhibited the remedie; Nor doe I read of any other Medicament in all this con-

ſutation; In the next place, I preſent a young Gentlewoman labouring with an Epilepſie, or falling ſickneſs, her temper hot, and moiſt, and ſo concluded in counſell, becauſe they found her body fat, and fleashy, in this caſe they determined the uſe of wine moſt convenient, for the attenuation of humors, and corroboration of all noble parts; The ſame was agreed upon for a young Spanyard in a burning feavor, in a great diſtillation, pro Epiſcopo Lucenſi; in various diſtempers pro Aloyſio Foſcareno; in vertigine or diſſines of the head, pro cive Lucenſi; againſt al effects of the Rhenes and bladder, pro Magnifico Contareno, with many others which were too prolix to produce, enough being argued to inſtruct the uſe of wine, in all tempers, to be moſt natural aliment, and in all diſtempers,

pers, as proper medicament, concluded by the moſt learned, ancient, and Moderne in Medicine; Thus farre have I urged the uſe of pure *wine*, not that I am ignorant of the excellent advantage in medicall wines, the ordinance of which is left to the judgement, & direction of the preſent agent, my ſelfe paſſing now to every age and ſex, to ſhew the proper uſe of wine for aliment in each, and the time when; my former diſcourſe hath tended more to medicament then aliment, which is to be the ſubject of our following diſcourſe, though not ſo immixed but ſome vigencie may intervene.

Humane bodies, are not only obnoxious, daily to affects of ayre, dyet, exercize, paſſions of the mind &c: but alſo from our implanted, and internall heat, which by degrees, more, or leſſe, doth dry

up, and demolish our origenall humidity, which in ſome ſence ariſeth out of it ſelf, and by this perpetual motion, is ſo conſumed, as doth effect many mutations, which are conſcribed with certayn periods, and converſions of ages; for every animal newly proceeding, or pullulant *ex ſemine, & ſanguine* and compounded of its prime humidity, is moſt humide, in whom all parts organicall, as bones, cartilages, & flesh, are ſoft, tender, and flexible, which by progreſſion in age, doth ſtiffen, dry, wither and conſume, in the like mode, are the viciſſitudes, and mutations of temperaments, and diſtempers, with their conjuncts; therefore age is but a motion meaſured out by time, in which the conſtitution of the body, by it ſelf is perſpicuouſly changed; Six notable differences of ages, with

with their temperaments, are to be obſerved; the firſt the child age, which extendeth from the birth to the 14. or 15. year, & in temper, hot, and moiſt, and is more hot, then ripe, and juvenall age, by reaſon of fixed heat, for by how much neerer it is, to its originall, by ſo much the more doth it participate of innate heat, contrarily, by how much it doth receed from its firſt principles, by ſo much is the innate heat exhauſted; And this age, one of the ancients divideth into foure orders, infancy, dentity, and a media between theſe, and ripe age, and laſtly puberty, which preſenteth it ſelf aptly to be diſcourſed, as the ſecond age in the order of nature; This age of puberty begins at the fiveteenth year, and is extended to the eighteenth, and is leſſe moiſt, but more hot; The third age is adoleſcency,

which beginneth at the nineteenth year, and is extended to twenty five, and of a moderate temper; The fourth age is juvenil, or flourishing young age, which beginneth at the 25. year and extendeth to thirty five, and is more hot and dry in temper then the precedent age; The fift age is virill and the *media* between young and old age yet doth it not so participate of either, as to affect, or intemperate it, as it beginneth at thirty five, so it extendeth to fourty nine; The last is old age, which by the expence of naturall heat in temper is cold and dry, the moisture being excrementitious, by reason of languishing and decayed heat; This last age, as the first doth admit of division into these three parts, the first is fresh old age, beginning at fifty, and extendeth to sixtie, and all this time

time is ſerviceable to the country in execution of Offices, which may comply with their former education, the ſecond age is a media, or middle old age, beginning at ſixty, and extending to ſeventy, and in this age moſt men are unſerviceable for their country, or ſelves; the laſt decrepid age, beginning at ſeventy, and is commonly extended to eighty; and with this age our terreſtical being & life is concluded; not but ſome extraordinarie puritie in the principals of ſome individualls, which may cauſe a larger extention of life; Theſe are the common differences of humane age, the firſt ingreſſe hot and moiſt, the laſt egreſſe, cold and dry, the middle temperate and proved ſo to be by every ſence; And thus is the life of man, which ſpringeth up like a flower and with a short duration *Iob.*

in one State, circled out a puncto, ad punctum, and shall render it probable by art, to extend mans life, and preserve it from the severity of some distempers, conveighed in the naturall principles of their mixture, commonly received for distempers hereditarie; & defence to be caused by the right use, and application of this juyce, from which familiarity with universall nature, life is extended beyond all expectation; which is such a defensitive in weak tempers, as doth enable to resist facible assaults, conveighed in *materia spermatica*. The best oportunity of effecting such undertaking, is *ab incunabolis*, or from the breast of the mother and so proceed from temper to temper, as they admit of mutation, in their severall ages, otherwise, the universall temper may be so injured, and spoyled, by an-

antecedent irregularity, both of dyet, and medicine, as will cauſe great difficulty in future undertakings; for though much advantage of time be gayned, yet the perfection of cure, or full ſatisfaction of the creature, will not be obtayned. I could render an Empyricall argument from my own affect which was then an Atrophia totius corporis, or conſumption of the whole body, and left by the moſt perite Phyſitians as incurable; my valitudinary temper then, being until the age of thirty years, affrighted at the ſight of one glaſs of wine, being a ſtrict obſerver of ſuch advice, as muſt be accompted more learned, then my own young ſtudies could produce; but when I was left to my free choyce, of any thing my reaſon could preſent, or appetite require, upon thoſe grounds of Philoſophy which I

had meditated, I did caſt my Anchor at the root of this plant, and by the conſtant uſe of the juyce recovered in the ſpace of twelve moneths perfection of cure, and have in ſuch ſtate of health continued twenty and two years after, and voyd of a conſumptive diſpoſition to this day, & have in many others ſince obſerved ſuch *levamen* as in a latitude, may be eſteemed a cure; and the right uſe and application of this juyce cannot be denyed, in purity to exceed all ſpermatique humors, ſucked either from women, or breaſts, according to ancient & more moderne practice; This is a Nectar, and Ambroſia for Princes and as pleaſant contemplation for Phiſitians, learnedly to undertake the practice of it; for as this life may be ſaid to be the *unum neceſſarium*, becauſe upon this point eternitie doth,

doth, or may depend, and that the lives of Kings are more conſiderable, then other Individualls, as being the ſouls of their Kingdome and people, it cannot but encourage the ſtudy of all Phyſitians, for the particular, and common ſafety, and preſervation of this Iewel, to endeavor a right underſtanding of the uſe, and application of the blood of the grape; and the moſt learned, in their higheſt contemplations, ſhall find this ſubject worthy of their induſtry, as their exceding expreſſions, above this my velle, wil hereafter manifeſt; if I ſhould relate my many difficult, and diſputable cures, of my own effecting, in a multitude of ſeveralls, it might not onely ſeeme oſtentative, but alſo an act of injuſtice, and non integrity to others to publish perſons with their imperfections, commit-

mitted to my cure, & ſecrecy; nor is teſtimony in this caſe of ſuch abſolut neceſſity, where the point is rationally cleared, & conſented unto, by the moſt learned fathers, and Shoolemen in the faculty of Medicine; upon which ground I ſhall deſire credit, and eſteeme in the firſt place, and ſo returne from my digreſſion, to my proper ſubject, and try whither I can make it ſuitable to all ages; The infant age is the firſt, & moſt difficult to reconcile, becauſe Galen ſaith, according to the colection of Frambeſarius, *vinum infantibus ſit nocivum*, becauſe their temper is hot and moiſt, but ſuerely he was better acquainted with the ſence, and ſoul of Galen, to conceive him ſpeaking of the ſpecifical difference of ſuch wine, as is indicated for nutriment in this age, for then he muſt challenge him of ſuch miſ-

under-

underſtanding of Phyloſophy, as not to comprehend, mixed bodies to be ſupported and nouriſhed, by their ſimile, and force him ignorant *of ijs nutrimus, quibus conſtamus*, or that ſuch mixed qualities properly applyed, are unapt, or inſufficient in their own nature, to aſſimilate with their identitie, or ſamenes, as is the mixture of wine, to our materiall principles of nature; but Galen cannot be underſtood of the quality, but ſuper exceeding quantity, which as too much oyle doth extinguish the Lampe, or diſturbe it by moving ſome other heterogeneal which by the true ſupport of wine nature had been able inſenſibly to have diſpoſed otherwiſe, for had the nature of wine in it ſelf appeared to Hippocrates abnoxions he would never have ordained the dieting of chil-

children in the ſtone either of the rhenes or bladder ad hereditary to conſiſt of white wine rather then milk nor was he ignorant that hereditary diſeaſes were Communicated to the children any otherwiſe then in their ſpermatick principles, nor that wine in it ſelfe and its own nature could be diſagreable in the ſupport of thoſe principles, or to foment & maintain their conſtitutions, with out any morbificall motion or alteration, my ſelf hath alſo much uſed it in affects of the ſame natur and in many other with exceeding approbation from ſuceſſe, nor can I conceive wine hurtfull to any temper of it ſelf without the miſapplication and indiſcretion of the agent not knowing the ſpecificall differences and mode or uſe, by theſe expreſſions (I preſume) the underſtanding reader to have re-

received ſatisfaction for the firſt age & that it is abſolved from the former prohibition and at liberty freely to make uſe of wine, now I am to preſent a health to the next order which wee called pubertie, this temper being more hot, and leſſe moiſt then the former yet by ſuch wine as doth contemper the heat, and adde to hte moiſture, that wine wil and muſt prove properly uſefull to this age, the time when & quanteties how much as well as the quanteties ought to be directed by the phyſitian, who muſt neceſſarely obey his indications and proper ſcopes, Adoleſcency being of a middle temper & predominancy neither hot nor cold nor moiſt or dry, will moderately and with obſervation of tyme, clyme, and quanteties, admitt of white, clarret and rhenish wines with out any fear, Iuventus

tus being of a temper more hot and dry muſt with the former aſpects apply it ſelf to the forenamed wines, and if they ſenſibly appear not ſufficiently moiſtning, 't is ſooner effected by the addition of fountaine water. Verile age from thirty five to fourty nine broatcheth a veſſel of more rich clarret and paſſeth out with a taiſt of the ſmalleſt ſack which ſenectus maketh, more ſtrong by more rith ſack, muſcadins and aligants, and continueth their uſe to the utter extent and period of life, having thus applyed it to every age and cleared my propoſition, the next conſideration will concerne the ſex, male and fæmale, which though ſome have more out of curioſity then utillity differenced their tempers, moſt of their litigation beeing *de lana Caprina* or the various tem-

Belonia wine.

pera-

peraments of ſexes affirming women muſt of neceſſity be ſelled in the left ſide, and therefore more debill and cold then men, which if it be granted for the ſatisfaction of ſuch fancy, yet my obſervation is with out any difference ſo a liene, & my opinion in the poynt, is alſo that temperaments are not conflate out of heat more obtuſe, or vehement (though it may ſignifie ſome thing ingeſtation) but depend on the perfuſion and conſent of the four elements, therefore having formerly more diſtinctly diſcourſed of temperaments, I have alſo included ſexes, and now paſſe to the mode of uſeing this ſubject, all my former labour hath been a Phyloſophical extraction and ſeparation of wine, in its principles and medically taught the familiar uſe, both for aliment and medicament, not doub-

doubting its general acceptation, and were it not agreeable in the ſame ſenſe to ſuch uſe I shal ingeniouſly acknowledge my non underſtanding of Ariſtotle his alimentm ſimile and diſſimile for although all aliment of het coldeſt quality muſt receive a forme of heat before it can be produced into a nutritive act, yet is there no ſuch forme or ſubſtance ſo trancible and naturally diſpoſed to ſanguification and nutrition as the blood of the grape, and an augmentation of radicall moiſture or inuates heat may be granted, their can be nothing in humane conception more apt to effect it, for tis oleagenous and a juſt propoſition fomenteth the flame, which aquoſitie doth extinguish, ſo as it is the true nectar, by the uſe where of the principles of life are augmented, naturall humors

mul-

multiplied, ſpirits created and refreshed, ſtrength reſtored, care expelled, and juvency or youthfulneſſe conſerved, to conclude, it is the all to a naturall body, for aliment in generall is and by common conſent granted to be liquid ayrie, and ſold which qualities are the complement of this juyce, I have alſo proved it a convenient medicament in the moſt difficult and diſputable affects of the body and if I ſhould recomend the exceſſe of pure wine, or an operative doſſe once every month the Arabian Phyſitian will juſtify my ordinance, as hath appeared by their own practice and ſelf cuſtome affirming it to recreat the animal faculties, reconcile ſleep provoks urine and ſweat, diſſolve ſuperfluities and a certaine cure in a quartain fever with many other diſtempers, circumſtances conducible

cible obſerved, which circumſtances I have given notice of in the precedent diſcourſe, and reſolved to entertaine this time with ſubſtance, only take notice of cuſtome to be in a latitude or ſome conſideration ſubſtantial, becauſe it over ruleth or comprehendeth as a ſecond nature both time and clyme, and there are ſome as neceſſary accommodations to the right uſe of this aliment as condiments are to nutritive ſubſtances of an other condition, as principally the direction of, and conſult with the Phyſitian, for let the temper or diſtemper be of any nature (except gangranous, or wounds vicerat, by his right and proper application they shal ſenſibly perceive a refreshment and prolongation of life, without which nothing is pleaſant to univerſall nature, for what is aliment with out an appetite

tite or land, when the owner can not trample it ; or any other delight to an incapacity; The chimical ſect urge the pleaſantneſſe of their extract as a grand beauty in their medicine, but heere I preſent a ſafety and pleaſantneſſe tranſcending all minerall opperations, and effected by an undoubted regiment of fire, and to be preferred Prince of all other vegitalls ; exteſſe in this juce may be more eaſily repaired , and the diſtemper more ſpeedely and inoffencively reduced to harmonie, the principal difficulty wilbe in obteining pure wine with out ſophiſtication, for which cauſe , I can cordially commend , as much as deſire the Scotish ſeverity eſtabliſhed amongſt the English nation , and that the Sophiſticators of wine, may ſuffer punishment above any ordinary theef, as not onely picking

king the purſe of all nations, but with a ſecret venene mixture paynfully afflicting them, & often irrecoverably, no vetrickle being ſo proper to conveigh any malignity or venemous quality to the univerſall ſpirits of any creature then wine, if I ſhall diſpute further, ſome may take me up for prolixity, and others ſtop me for a *non viſitavit*, well knowing that *Galen*: with his commentary upon the Aphoriſimes tranſlated, urgeth that wine *as venus* doth debilitate innervate, and Frambeſarius will according to the Frensh mode exalt a meſſe of pottage Frensh, beyond a chine of English beefe and therefore addeth theſe inſignificāt (*ſcil*) *vinum venuſque nocent eodem modo* & if hee or any other underſtand or undertake *Galen*: in that literal ſenſe, they muſt confute him beyond *Iohannes Argenterius* with

with whom I left *Ranchinus* his Countriman at foyles, and leave it to thoſe of leaſure or ſtanders by, to divulge the victory, but if in that litteral ſenſe apprehended the objection I confeſſe is inſtar omnium whether it be taken for the uſe, or exceſſe of wine, and in the firſt ſenſe it wil affront greater artiſts, and in the ſecond oppoſite to the *Arabians* which hath told the *Græcians* and other oppoſits that their Countty is their diſgrace, and thoſe oſtentators a diſgrace to their Country, Avicenna, Rhaſis, and Averrhoes adviſe it *uſque ad Ebrietatem*, the challeng is high and whither they have meaſured their weapons (I know not) but if *Galen* be not underſtood to ſpeake of Ebriety, then neither the uſe of wine or women can either debilitate or be abnoctious, for both in their orderly

mode are of much utility and concernment, the one to preſerve the individuall, the other the propagation of the ſpecies, the firſt hath been largely diſputed, the laſt which concerneth propagation not to be effected, but by an act venerial, which Avicenna in a melancholick predominance condemneth, but in his 20 and 3 chap: *de juvamentis Coitus* (ſaith) that the uſe of venerie doth moſt help the melancholiſt, which opinion was accepted before from *Paulus Ægineta* in his firſt book *de rebus veneriis*, by which it will appeare in Avicen: contradiction of himſelfe, and to redeeme him out of ſuch incommoduments; let us perpend ſome paſſages of *Galen*: where he affirmeth mixtion to reſtraine diſeaſes in fieri or in their motion, and *Galen*: will not admit of any other interpretation of

Avicen: 1. Tract. 3. Cap 4.

Galen. 6. Epid. Coment 5. text 25.

Hipp:

Hipp: but that mixtion and Coition are of the ſame ſignification and amongſt other affects doth digitate melancholie, affirming moderate Coition or uſe of venerie to be a ſpecifick remedy, (eſpecially proceeding from vapors of combuſt humors) and with out queſtion upon this conſideration, the moderate uſe of Venus is a conſiderable adjuvant, but if wee underſtand, or accept thoſe fit ſubjects of ſuch remedy, as are affected by pungent vapors from a predominancy of naturall melancholie, this flatulencie beeing more cold (though provocative) in this ſenſe the uſe of venerie doth prove verry adverſe, and in this ſenſe I underſtand Avicen: and the exception in *Galen*: principally to reflect upon, both quantity and quality unſeaſonably applied, both in reſpect of tyme and

temper, as when the wine is inſpecificall to the temper or quantity exceeding a naturall capacity and upon an empty body *ubi vacuis committere venis nil niſi lene decet*, and then immoderately to exerciſe the act of venery, after ſuch a mode both wine and women are innervations and great conſumptives of fixt and fluent ſpirits, and where *Plato* and *Ambroſius* have an exception I apprehend it only of the nimium, which is intoxication or ebriety in a voluptuous courſe which doth obnubulate reaſon and ſenſe rendring the perſon inferior to a meere animal & a vice reproved by all rationales not only as it is pernitious to the body, inflaming the blood, debilitating the nerves and afflicting the head, but as a privation of reaſon which is the forme of man and by which he preceadeth all other ter-

terreſtriall creatures; but I am not of opinion, that thoſe Arabian Princes, did ever uſe wine in ſuch a voluptious manner themſelves, or adviſed it to others but medically, as will appear by their monthly preſcription, upon proper indication, preferring wine before any other medicine, becauſe of its operate power, ſo familiarly reſpondent to nature. This objection beeing cleared I ſhall move to the laſt extracted from ſacred ſcripture. There are a prevalent ſect in England and other places where they have gayned permiſſion, that ſtiffely defend with inconſiderable logick, that the fatality of mans life & actions and ſuch conſiderations, are but as the judgement of men which is foolishneſſe with God, becauſe (ſay they) no man can be in life or fortune preſerved, prolonged, aſſi-

ſted, or reſtored to either, becauſe diſeaſes with all their Concomitants are, or muſt be inflicted by an inexpugnable neceſſity determined of the Almighty and immutably fixed, and the cloſeſt councel of God, have ſuch cloſe clipt conſiderations of their opponents, as if with out ſpectacles they could not ſee their lowſy Crownes, or not diſcerne them ridiculous to intellectual perſons, and pernitious to all Kingdomes and juſt people therof, upon this pretended ground of Religion they murther, ſteale, betray innocents, perjure themſelves, rebell againſt God, their King and country, ſuppoſing no eye can ſee the Phariſaicall pathes they walke in, nor that they keep in memory the old cheate of the grand Phariſie, who made it a damnable ſinne for the publican to dreſſe meat upon

upon the Saboth, and the ſame Hyppocrite, upon the ſame day made a great feaſt and invitation to our (Lord and Saviour) that he might obteyne advantage of his diſcourſe, and in a Traterous undertaking (ſaith hee) 't is lavvfull to breake a Commandement, for ſuch a breatch of command and trechery at this or that time vvas, and is by the inevitable ordinance of the Almighty, and if God ſhall command othervviſe they are Leviathans and vvill acknovvledge no ſupreame above *naturam naturatam* and vvithout controle doe vvhat they pleaſe as doth daily appear (amongſt the reſt of their cheates) their blaſphemous faſtnings and prayers, vvhich is nothing but a plaine mocking of omnipotency, or a requeſt to deny his ovvn commands, for if he vvil not give a contrary command to

murder, theft, adultery, perjury, or disobedience and disloyalty, their actions bid defiance, and tell, in spight of his vvill or povver they vvill doe it, as gyants of force to unthrovvn the Gods, and then they use Demetrius his fæmenine vveapons to slay their uxorious husbands, and then the people must be cheated vvith the pretence of Religion and the name of God, vvhich themselves must take in to their declarations (though they hate Reformation) and perswade the people upon this hyppocriticall ground, that it is but a superfluous curiosity of some fine woven braynes, to avoid contagion, or to seeke remedies correcting or curing affects (yet their blasphemous prayers and fasting shall never effect) or to arme themselves against their enemyes and for the same reason that

God

God foreſeeth death of every mode in time shorter or longer and his irriſiſtable order in ſuch motion to bee in a voidable, and yet the ſame omnipotent, hath declared to all humane nature, that the perdition of every perſon is of him ſelfe, otherwiſe he can be no delinquent in his juſtice, if by a ſupreame power inevitably obliged to ſuch actions or paſſions: how pernitious and impious this hereticall doctrine appeareth to reaſon and common ſenſe is underſtood, (except ſuch intellect as apprehend nothing either of reaſon or ſenſe, but that which is beaten in to their skulls with apoleaxe) and whoſoever alloweth this error muſt of neceſſity diſallow of that forme of prayer for our daily bread, ordred by our Saviour to be an inſcience in him and a peece of Rebellion againſt

his æternal Father in such a resistance of his established will, as also all the divine prayers for the prolongation of life, and preservation from danger, ordred by his Apostles and their successors, as also the dispensation of the guift of healing to the Phisitian. If all diseases and dissolutions of every knide be so imuiovably predestinated as cannot admit of any remedy, or to what end or purpose did the almighty omniscient, create & honour the Phisitian, to render the reason will silence Mr. *Speaker* and both houses of Parliament, therefore under favour of more learned interpretors of learning in these poynts, I shall doe my own indeavour rationally to expurge this pernitious and intollerable error concerning divine providence, and to this purpose, some thing concerning his cæle-

stiall

ſtial adminiſtration of univerſalls, are to be taken in to conſideration, and repeated, by which the dignity and eximious utillity of medicine may be more clearly demonſtrated. That therefore the viciſſitudes and actions of things and humane nature, are not by chance, but by the ordination of the Almighty, ought to be a principle embraced by all Chriſtian people, and that God is the omnipotent and æternall fabricator of the whole univerſe out of nothing as is affirmed by divine teſtimony, this ædifice beeing ſo powerfully erected is alſo by the ſame efficacy conſerved, who hath alſo appointed to every created thing, both a beginning & end, or termination of ſubſiſting and moving, and doth take notice not only of principall but alſo of ſubſequent cauſes of things, as if that God did

governe, moderate, diſpoſe and order them, according to his free will, and yet all this government is void of fatall violence, and moſt commonly commeth to effect, mediately, and from deputed cauſes, which vulgarly are nominated ſecond cauſes, which the divine Majeſty doth imploy as the inſtruments of his will, ſo long as he doth ſo governe all things vvhich he hath created, as alſo him ſelfe may ſuffer them to exerciſe their proper motions, for the vvill of man by divine ordination is the originall of humane actions, freely electing vvhat ſeemeth beſt for it ſelf (eſpecially in externalls) and the nature of motion is the cauſe of this or an other thing in vvhich it is *per ſe*, according to *Ariſtotel* as in the Sun perpetuall rotation, and in grave and heavy bodyes their inclination to

their

their Center, and the cauſes ſo reſpond the effects, as if the effects be neceſſary the cauſes are alſo neceſſary, & if contingents, the cauſes are contingents, nor doth the præſcience which is certaine & not to be deceaved, abolish the contingency of naturall events, but the future effect is diſpoſed as it were by a divine providence neceſſarily or contingently, nor doth it nul the freedome of the agent, nor is the creator obliged to the neceſſity, but moderateth al things frely according to his free wil and pleaſure, as did evidently appear when he cauſed the ſun to ſtand ſtil, or move retrograde the ſpace of one compleat day, and cauſed the red Sea to divide and ſtand like firme wales, without either flux or reflux or any motion that wee read of, until the Iſraelites had paſſed over them, as alſo in the caſe of Daniel,

Daniel, and the three children in the fiery furnace, and Duffus Milcolumbus King of Scots who was moſt barberouſly murthered Anno Dom: 961. after which according to their own hiſtory there was no apperance either of the Sun or moone for the ſpace of ſix months, and though divine omnipotency can diſpoſ of cauſes and life with every kind of death at his own free pleaſure, yet it wil not urge any perſon to accept, that terme of life for a fatall determination, but for a divine ordination of ſervient cauſes and their natural power of ſuſtaining or corrupting life, for ſince life (according to the Phyloſopher) is in its ſelfe but a duration of heat conjunct with moyſture, which duration of vitall heat and extinction of the ſame are naturall effects, depending upon naturall cauſes, which doubt-

doubtleſſe, becauſe of the various diſpoſition of internall heat and moyſture, complicated which externall cauſes, not only the quality, but alſo the quantety of life it ſelfe may be varied, for it doth obteyn the internal conditiõ of lively principles, ſo long as the heat & moiſture are ſo united in animals, that one is not deſtroyed or perturbed by the other ſo long they ſubſiſt, but either of them ſeperated each from the other perish, and in whom ſoever innate heat is more vegetious & ſtrong, and radical moyſture more pure in ſubſtance and exceeding in quantety, recipient of a juſt temper which is *temperamentum ad juſtitia*, in ſuch life is more durable and permanent, and if any inquiery shalbe made into cauſes of long life, in the fore-fathers to the years of nine hundred and more they wil graunt

graunt the internall purety of principles to be the cauſes of ſuch extenſion of life, and ſucceſſively abreviated by time, in which matter ſuffereth decay, as not poſſeſſive of the prime purety, therefore in theſe ages the counteſſe of Desmond, and Thomas Parre are extraordinarie exemples, for ordinarie old age is threeſcore & ten, if one climicterick more it muſt be effected by the extraordinary power & purity of radical principles: for radicall heat is the principall agent of generation, in the liquid ſubſtance of ſeed and blood in the firſt conception, ſoone after renders it more dry, and delineateth the rudiments of every member, and by a farther ſiccity, doth publish the exact ſpecies, and after its production into the world, it doth bring it to perfection, and by the continuat efficiency of this heat

heat the parts are ſo exiccated above a moderate proportion, as doth render them leſſe (if not unable) to performe their properfunctions, by which there doth follow a neceſſity of decay, and extinction of naturall heat, and this is a naturall death (according to Galen) which by reaſon of extream ſiccity, and non nutrition, this naturall progreſſe to old age without any ſenſe of payne vanisheth in a regular motion, from generation to corruption and decay, and is unnaturall and violent when by any other internall, or external cauſe is extinct, before this naturall motion to extreame old age which by a skilfull order may be prolonged againſt internal cauſes (except a depraved wil) which deſtroyeth many individuals which no reaſon can deny in capeable of extream dura-

duration one ſtory I remember of a diſcontented gallant which drowned himſelf, and being much lamented by the ſpectators for youthful comlineſſe, amonſt them was one of this erronious ſect which was pleaſed to read a lecture to them of the inevitable dicree of the Almighty and not by him to be avoided nor by them lamented, A yong man (of the contrarie education) gave hir a great blow over the face, which made hir challeng him of baſe Cowardice, and as great incivillity to the femenine ſect, who returned hir in anſwer, that it was the in evitable will of God it should be ſo, and a truth according to hir own doctrine, which cauſed hir to ſtagger in hir opinion leaving this digreſſion, I muſt returne to my Phyloſophicall diſcourſe of heat and moiſture, ſo united as waiſteth no other-

otherwiſe then by their own natural motion with out diſorderly injuries of phyſick or dyet, therfore doe proceed upon the ſimile of Hippocrates, by which he compareth the life of man to a lamp or candel, preſerved in a temperate place, free from any tempeſt in ſuch a place the candel wil extend to the laſt ſparke of fire or moiſture, otherwiſe by any tempeſtious or violent aſſault, of any kind it is extinguished before it be half lighted, or if itshalbe moved gently in a large (though not tempeſtious aire) yet that motion being more immoderate will cauſe it to blaze out ſome howers before otherwiſe it would in a temperate poſture, the like injuries and præternaturall aſſaults to humane bodies, are plagues, wounds and al other diſtempers, ſome peracutes ſuddainly extinguishing life, others

thers abreviating, & the leaſt and mildeſt diſtemper obteineth ſuch immoderate motion of ſpirits as in ſuch a digre doth expend a portion of natural heat and moiſture, as doth according to that digree abreviate life, the firſt violence compelling nature ſuddainly to yeeld up all power of motion, the latter effecting the ſame cunctando, I cannot but confeſſe, as matter admitteth generation, ſo is ther a compulſive neceſſitie of ſuffering corruption nor can the heart be made moiſter being extreamely excicated by its motion to old age, yet no ſober ſpirit, can conceive it a point of wiſedome or religion in a careleſs, negligent, or deſperat way, to render up their being in this life, before an irriſiſtable neceſſitie for this is like beaſts to be led, or fooles to lead our ſelves to ſlaughter, Thus have

I done

I done my in deavour to clear this laſt objection & to discharge the fatality of mans life of all future quæſtion, nor the extention of it by care and counſel to extreame old age, and by no ſuch naturall meanes as wine, and if I should proceed further to every cercumſtance conducible to the practicall part, it would be a work of long tyme which I cannot ſpare, and of exact judgement, wherein I could be content to receive directions, from guides more quick ſighted and learned then my ſelfe. That which I have now written is according to my own reaſon and deſire, to give more ſatisfaction to the world concerning the uſe of this vinoſe ſubject, which hath been doubtful and in al ages quæſtionable, both in reſpect of the life of man, whether or not it may be extended, or whether it be exten-

tenſible as alſo in reſpect of wine, whether their proper nature be ſo extending, as in all the former diſcourſe hath been my laboure to demonſtrate, by arguments both a priore *& a poſteriore*, and by ſuch argumentatiō to in counter thoſe fantaſtick sculs, that either cannot, or will not conceive the medecinal art, to be eſtabliſhed upon any other ground (except conjecture) and that the beſt conjecture is the beſt Phyſitian, not underſtanding that pathognomik ſymtomes demonſtrate the affect, as plainly as any other shadow doth either man or beaſt, none that hath eyes will take the shaddow of man for a horſe, nor of an oxe, for a rhinoſoros, or a lyon, for a bear, to ſuch as theſe I doe not direct this my Phyloſophy, nor can I conceive where there are ſuch infinities of faces, their should

not

not alſo be a varietie of opinions, therefore I cannot hope to ſatisfy every fancy nor doe I intend to be underſtood of the vulgar, but leav my juſtification to the naturall ſonnes of art, and to ſuch are theſe my indeavours preſented, an oblation after the manner of thoſe divote children, which where accuſtomed once every year to offer a ſacrifice to Iupiter, but at the accuſtomed time being by an inexpected inundatiō prevented, both of their altar and Sacrefice, inſtead of a beaſt, they offred a lemon which Iupiter accepted in that neceſſitious condition, ſo alſo thoſe that have read my precedent Tract of waters, cannot conceive my head free from washing, nor my braynes from ſuch inundation, as conſequently may not dilute my wine and render it more weak and impure, yet if my devotion may

be

be acceptable to Iupiter, let it be bleſt to the world, and where as (like the dogg of Hercules) I have beſmeered my lips with the Crimſon juce of the grape, other Herculian braines, may vent it in more pure, and plentifull in ſubſtance and meaſure, by which every ſenſe shalbe refreshed, every capacity filled, and every intellect really delighted.

ERRATA.

Pag. 63. line. 8. preternaturalie for preternatural. p. idem l. 20. volentus for volvulus. p. 79. l. 4. indian Phyſitians for Cnydian Phyſitians. p. 83. l. 2. cure for care p: 94. l: 15. facible for forcible. p: 96. l: 16. Breaſts, for Beaſts, p: 98. l: 23. then for elce, p: 104. l: 7. het for the, p: 108. l: 4. vetrickle for vehickle.

FINIS.